Price, 5 Cents

Rev. Lucius M. Robinson
Divinity School Located
5000 Woodland Ave.

The Living Church

VOL XL. MILWAUKEE, WISCONSIN.—FEBRUARY 6, 1909. NO. 14

2 & 3 BIBLE HOUSE, NEW YORK ✠ Entered as Second Class Mail Matter at the Postoffice in Milwaukee. ✠ 153 LA SALLE ST., CHICAGO

PERIODICAL PUBLICATIONS OF THE YOUNG CHURCHMAN CO.

☞ Communications for all to be addressed to Milwaukee, Wis.

THE YOUNG CHURCHMAN

An illustrated paper for the Children of the Church, and for Sunday Schools.

WEEKLY: 80 cents per year. In quantities of 10 or more to one address, 54 cents per copy per year, with a further discount of 10 per cent. if paid in advance.

MONTHLY: 20 cents per year. In quantities of 10 or more to one address, 12½ cents per copy per year, with a further discount of 10 per cent. if paid in advance.

THE SHEPHERD'S ARMS

An illustrated paper for the little ones of the Church, and for Infant and Primary Classes.

WEEKLY: 40 cents per year. In quantities of 10 or more to one address, 30 cents per copy per year, with a further discount of 10 per cent. if paid in advance.

MONTHLY: 15 cents per year. In quantities of 10 or more to one address, 8 cents per copy per year, with a further discount of 10 per cent. if paid in advance.

THE LIVING CHURCH

A Weekly Record of the News, the Work, and the Thought of the Church. Subscription price, 2.50 per year. To the Clergy, $2.00 per year.

CLUB RATES

THE LIVING CHURCH (weekly) and THE YOUNG CHURCHMAN (weekly), $3.00 per year.

THE LIVING CHURCH (weekly), THE YOUNG CHURCHMAN (weekly), and THE SHEPHERD'S ARMS (weekly), $3.30 per year.

ENGLISH PERIODICALS

Supplied by The Young Churchman Co.

THE CHURCH TIMES. Weekly. Price $2.10 per year.

THE TREASURY. A Monthly Magazine of Religious and Secular Literature, published at *The Church Times* office. Price $2.50 per year. Single copies 25 cents.

THE LIVING CHURCH ANNUAL AND WHITTAKER'S CHURCHMAN'S ALMANAC

(*Consolidated*)

A Church Cyclopedia and Almanac, for the year, issued Dec. 28th. Contains record of the events of the Church during the preceding year, the Clergy List, etc. Paper (from volume for 1909), 50 cents; cloth, 75 cents; postpaid.

EVENING PRAYER LEAFLET

Contains the full Evening Prayer with Collect, Psalter, and 4 Hymns, published weekly in advance for every Sunday evening. Price in quantities, 25 cents per copy per year. Transient orders 50 cents per hundred copies. A number of special editions for special occasions.

Postage is charged in addition on all periodicals to subscribers in Canada and abroad

LOVE'S TRIBUTE

IN SELECTING a monument to mark the resting place of a loved one you should insist that the memorial be correct in architectural lines and artistic beauty.

For years—for centuries—under winter's snow or summer's sun and rain it will stand, a herald proclaiming the faith and hope of immortality.

Design copyright by Chas. G. Blake & Co.

How necessary, then, that its material be such as will endure the ravages of time; and the skill used in its design be such that a half-century hence, when right standards of art and beauty become the common property of the multitude, young and old will point it out as a model of good taste produced in an era when correct canons of art were beginning to be discussed. The century old monuments in European cemeteries are admired and studied to-day because the artists who produced them had joy in their work; they knew right lines and correct principles.

Our brochure, "A Selection of a Monument," will be sent free to the interested. Whether your needs require a twenty-five dollar stone or a hundred thousand dollar one—and we are to-day producing both extremes—we give the same care to all.

Please address

CHAS. G. BLAKE & CO.

Makers of Monuments, Sun Dials, and Garden Furniture

720 Woman's Temple : : Chicago

Altar Crosses
Candlesticks
Lecturns
Litany Desks
Altar Desks
Processional Crosses
Vases
Font Ewers
Sacramental Vessels
Oil Stocks
Vestments
Bibles
Prayer Books
Hymnals

Stained Glass

BY

Messrs. HEATON, BUTLER & BAYNE, of London, England
Or the Productions of the GORHAM STUDIOS

Spaulding & Co.

Representing the Gorham Co.'s Ecclesiastical Department

Jackson Boulevard and State St. :: CHICAGO

Stained Glass
Church Windows

designed as we know the art, lend the impressive beauty of old cathedrals to modern churches and are wonderful in brightening dull, old edifices with an endless variety of exquisite color effects. Our productions are extremely simple or more elaborate as desired but reveal always the skill and taste of distinguished designers. We submit water colored designs, photographs, estimates and refer you to examples of our work on request.

Write for free printed matter and "Question Blank"—most valuable in helping you decide what best suits your requirements.

Flanagan & Biedenweg Co.,
57 Illinois Street, CHICAGO, ILL.

R. GEISSLER

56 W. 8th St. NEW YORK

Eatsblished A. D. 1877

MEMORIAL WINDOWS

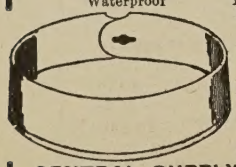
MEMORIAL TABLETS

CHANCEL FURNITURE
IN WOOD, BRASS, MARBLE
BAPTISMAL FONTS
IN MARBLE, ALABASTER, STONE AND WOOD
Paraments for Altar and Pulpit
CHRISTIAN MONUMENTS

IN SILVER BRONZE BRASS IRON
CHURCH WORK WOOD GLASS MARBLE
O. LUETKE ART WORKS 227-229 W. 13 S. NEW YORK

CLERICAL COLLARS

Waterproof



Made in four widths
11in-11¼in-11½in-11¾in
Furnished in
Dull Linen Finish
Celluloid or Rubber
These Goods can be washed with soap and water (hot or cold) and put on at once.
Price 25c, post paid
Address
(Ecclesiastical Dept.)

CENTRAL SUPPLY COMPANY
NOT INCORPORATED
ASSOCIATION BUILDING - - CHICAGO

Lent and Easter
MEMORIAL GIFTS
There is no time to be lost in ORDERING THESE
Send for Illustrated Data on WOOD, METAL, STONE or MARBLE, ART GLASS, EMBROIDERY, etc.
J. & R. LAMB
23 25 27 SIXTH AVE
NEW YORK

CHURCH FURNISHINGS
In Gold, Silver, and Brass,
CHURCH AND CHANCEL FURNITURE
Write for Catalogue.
Correspondence solicited.
W. & E. Schmidt Co.
308 3rd St. - MILWAUKEE, WIS.

SPAULDING & Co.,

Representing the Gorham Co.'s Ecclesiastical Department

Church Furnishings

In Gold, Silver, Bronze, and Brass.
Memorial Windows and Work in Marble and Wood given Special Attention : : : : : :

SEND FOR OUR NEW CATALOGUE

Jackson Boulevard and State St., **CHICAGO**

CHURCH VESTMENTS
EMBROIDERIES, SILKS, CLOTHS, FRINGES,
CLERICAL SUITS
HATS, RABATS, COLLARS
COX SONS & VINING
262 Fourth Avenue New York

INEXPENSIVE VESTMENTS
of cloth simply ornamented. *Send for Circular to*
Miss BERTHA M. HOBBS,
573 Amsterdam Ave., New York.
Refer by permission to the
RECTOR OF ST. IGNATIUS'S CHURCH, NEW YORK

CHURCH EMBROIDERIES
VESTMENTS, ALTAR LINENS
All material supplied. Artistic Stoles a Specialty.
Sale of Sample Stoles, reduced. Send for particulars.
EMMA HAYWOOD, 128 West 91st St. New York

MENEELY BELL COMPANY
22, 24 & 26 RIVER ST., TROY, N.Y. AND 177 BROADWAY, NEW YORK.
Manufacture Superior
CHURCH, CHIME, SCHOOL & OTHER
BELLS.

BELLS
Steel Alloy Church and School Bells. Send for Catalogue
THE C. S. BELL CO., Hillsboro, Ohio

MENEELY & CO. WATERVLIET, (West Troy), N.Y.
The Old Reliable Meneely Foundry, Established nearly 100 years ago.
CHURCH, CHIME, SCHOOL & OTHER **BELLS**

Memorial Bells
A SPECIALTY
Have Supplied 32,000
McShane's
CHURCH CHIME PEAL **Bells**

McSHANE BELL FOUNDRY CO.,
Baltimore, Md., U. S. A. ESTABLISHED 1856

STORY OF THE CROSS
Short setting for use at Evensong by
Albert W. Borst
Single copies 15 cts. Write for sample and discounts
Hamilton Pub. Co., Philadelphia, Pa.

Late Importations of
THE YOUNG CHURCHMAN CO.
MILWAUKEE, WISCONSIN

POEMS BY THE AUTHOR OF "ABIDE WITH ME"

The Poetical Works of the Rev. H. F. Lyte M. A., Author of "Abide With Me"

Edited, with a Biographical Sketch, by the REV. JOHN APPLEYARD. Cloth, 376 pages, $2.00 net, by mail $2.15.

"It is rather strange that,' with the wealth of poetic productions of this author, we should know him exclusively for his hymn 'Abide with Me.' Beautiful though that hymn is, it is not difficult to find other hymns and poems in this collection that are its equal, and of the 'metrical psalms,' which are a large part of this volume, almost all are admirable hymns. There is also a series of extensive 'tales in verse of the Lord's Prayer,' which remind one forcibly of Longfellow's *Tales of the Wayside Inn."—The Living Church.*

DEAN BARRY ON THE HOLY SPIRIT

Meditations on the Office and Work of The Holy Spirit

By the VERY REV. J. G. H. BARRY, D.D., Dean of Nashotah House. Cloth, 204 pages, price $1.50 net; by mail $1.60.

In this volume Dr. Barry gives ten devotional meditations on subjects connected with the Office and Work of the Holy Spirit. After two preliminary meditations on the main theme his subjects are, severally, The Holy Spirit in Inspiration and in the Church; The Holy Spirit Guiding into Truth; The Holy Spirit and the Conscience; Conversion; The Comforter; A Personal Friend and Guide; Zeal; Sanctity.

THE BISHOP OF LONDON ON AMERICAN COLONIAL HISTORY

The Early English Colonies

A Summary of the Lecture by the RT. HON. AND RT. REV. ARTHUR FOLEY WINNINGTON-INGRAM, Lord Bishop of London, with Additional Notes and Illustrations delivered at the Richmond Auditorium, Va., October 4, 1907. Transcribed by SADLER PHILLIPS, author of *Fulham Palace.* With a preface by the BISHOP OF LONDON. Cloth, viii. + 228 pages. Price, $2.00 net; by mail $2.15.

This volume, expanded from the historical address by the Bishop of London in Richmond, includes reprints of many hitherto unpublished papers relating to American Colonial history drawn from the archives of Fulham Palace, and contains also eight illustrations. A request to the Bishop of London for the manuscript and the appended notes was presented by vote of the American House of Bishops "in council," and was tendered the Bishop of London by a special committee of Bishops appointed for the purpose. That committee says, in its address to the Bishop of London: "This collection so carefully made from the Muniment Room at Fulham, we and our brethren consider is too valuable not to be placed within reach of Churchmen on this side of the Atlantic, that they may learn the principles which inspired our National Church, and of the fostering care extended to the infant foundation by successive Bishops of London." The volume is, therefore, one of first importance not only to Churchmen but to all Americans.

The several chapters include: Summary of the Historical Lecture; The King's Governor in the Colonies; The Bishop of London and his Ecclesiastical Jurisdiction in America; The Missionary; Letters Patent to the Bishop of London; West India Islands; Carolina, Georgia, and Maryland; Papers Quoted at Richmond. The original papers reprinted are of great historical value.

The Living Church

VOL. XL. MILWAUKEE, NEW YORK, AND CHICAGO.—FEBRUARY 6, 1909. NO. 14

The Living Church

A Weekly Record of the News, the Work, and the Thought of the Church.

Published by THE YOUNG CHURCHMAN CO., 484 Milwaukee Street, Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

OFFICES.

Milwaukee: 484 Milwaukee Street (Editorial headquarters).
Chicago: 153 La Salle Street (Advertising headquarters).
New York: Thomas Whittaker, Inc., 2 and 3 Bible House.
London: A. R. Mowbray & Co., 34 Great Castle Street, Oxford Circus, W.

[The two latter houses are wholesale and retail agents for all the publications of The Young Churchman Co., including books and periodicals, in New York and London respectively.]

SPECIAL NOTICE—In order that subscribers may not be annoyed by failure to receive the paper, it is not discontinued at expiration (unless so ordered), but is continued pending instructions from the subscriber. If discontinuance is desired, prompt notice should be sent on receipt of information of expiration.

SUBSCRIPTIONS.

UNITED STATES AND MEXICO: Subscription price, $2.50 per year in advance. To the Clergy, $2.00 per year.

CANADA: Subscription price (Clerical and Lay), $2.50 per year in advance.

FOREIGN: Subscription price (Clerical and Lay), 12 shillings.

ADDRESS ALL SUBSCRIPTIONS TO MILWAUKEE, WISCONSIN.

ADVERTISING.

DISPLAY RATE: Per agate line, 20 cents. Special rates to publishers and schools and for long time or large contracts.

CLASSIFIED ADS., OBITUARIES, AND APPEALS: Two cents per word. Marriage notices, $1.00. Death notices (without obituary), free.

Address advertising business (except classified) to 153 La Salle Street, Chicago. Send classified Ads. to Milwaukee, Wis.

PRINCIPAL CONTENTS.

EDITORIALS AND COMMENTS 455
Vocation—Roman Gains and Anglican Gains—A New York Memorial on Depositions of the Clergy—Churches Used in Protestant Revival—Darwin Anniversary—"Salome."
ANSWERS TO CORRESPONDENTS 457
A VIEW OF THE ITALIAN EARTHQUAKE. European Letter. Rev. H. H. Jeaffreson 458
ARRANGEMENTS FOR LONDON HISTORICAL PAGEANT. London Letter. John G. Hall 459
INJUNCTION ISSUED AGAINST TRINITY CHURCH. New York Letter 460
SMALL BOY LIFE ILLUSTRATED BY THE LANTERN. Chicago Letter. Tertius 462
CONSECRATION OF DR. HARDING. [Illustrated] 464
SOUTHERN FLORIDA CONVOCATION RECOMMENDS CLOSER RELATIONS WITH ORIENTALS 465
MISSIONARY BULLETIN FOR JANUARY 466
THE JOINT COMMISSION ON SUNDAY SCHOOL INSTRUCTION . . . 466
A MEMORIAL TO THE HOUSE OF BISHOPS 467
THE BURIAL OF ARCHBISHOP SWEATMAN 467
SOCIAL AND POLITICAL STUDIES. XII. Improvement of Legislation Through Coöperation and Trained Experts. Clinton Rogers Woodruff 468
CORRESPONDENCE: 470
The Virgin Birth (William Howard)—Yellow for Weeks Following Epiphany (Rev. Henry Saville)—Unitarian Propaganda an Admirable Precedent (Rev. John Higginson Cabot, Ph.D.)—St. Paul as Apostle to the Gentiles (Rev. George Bousfield)—The Supply of the Ministry (Rev. E. W. Parmelee) Whither? (Rev. W. Allen Johnson, D.D.)—Thanks from Russian Church (Rev. Sebastian Dabovitch)—Annuities for the Clergy (Rev. Henry Anstice, D.D.)—An Obstacle to Candidateship? (Rev. Samuel Upjohn, D.D.).
LITERARY 473
A STIRRING MISSIONARY HYMN 474
THUNDERBOLTS. Katharine Dooris Sharp 474
THE DEATHBED OF DAVID. Rev. Roland Ringwalt 476
PERSONAL MENTION, ETC. 477
THE CHURCH AT WORK. [Illustrated] 479

VOCATION.

FOR SEPTUAGESIMA SUNDAY.

THE Church keeps the pre-Lenten season in order that we may make ready for entering upon the spiritual contest of the forty days' fast. Encompassed by a cloud of witnesses, we are to engage in a race in which all may win a prize.

The Gospel tells us of the laborers in the vineyard. Some entered upon their work early, others later, and a few not until the eleventh hour. Each had some special task assigned to him. One pruned the vines, cutting away the too luxuriant growth which would hinder the bringing forth of good fruit; another plucked up the weeds that were robbing the soil of nourishment; some watered the parched ground, or loosened the soil that had hardened around the roots. Each task was important, and all the workers received an equal wage at the close of the day.

We are the laborers and the vineyard is the world. We each have our own vocation. We are placed upon this earth to fulfil it. No one else can do it for us. The life history of every one is written in the Mind of God. Before we had any being we existed in the Heart of the Everlasting Father. He calls us to a special work, and we must answer that call in one of two ways. Either we must accept it or refuse it. We each have a special part to play in the drama of life. In the world-plan the most insignificant person is of great significance in carrying out the design of God; but we may fail to coöperate with Him, and thus hinder the working out of His thought for us.

We must ask ourselves, What is our vocation? Am I fulfilling God's plan for me? Am I the character He has designed me to be? Our vocation is definite. God knows it. He planned it. Are we corresponding to it in our lives? We were created to be in close communion with God, and are capable of hearing His Voice, and if the soul hearkens it will hear and understand. "Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it" (Isa. 3:2). "All thy children shall be taught of the Lord" (Isa. 54:13). Those who strive to practise the interior life know that they are taught of God. It may be asked, how can one ascertain his vocation? It has been said that if one does the nearest duties, light will be given for the next step. No one should live an aimless life, floating with the current, but each should live by a definite, fixed rule. There is one thing which all are called to, and that is a life of sanctity. Our great business in life is to become saints. And, strange as it may seem, the lowliest duties of life can be made stepping-stones to holiness.

The work assigned to us may be obscure, hidden, without fame or praise; but if we are working with God, we are in partnership with Him, and are as important in the spiritual world as one who is working in the full blaze of popularity. We read in Chronicles of Chozeba and others, who "were potters, and those who dwelt among plants and hedges; *there they dwelt with the king for his work.*" That is the keynote. If we are doing His work, we dwell with Him; and where He is, there is peace.

There is one thing that we must never forget, even when discouraged: God does not require success of us. He gives us our task to be faithfully performed. The results rest with Him, and our work may never be crowned with success here upon this earth. But the reward for all diligent laborers in the vineyard when the night of death comes is the same for each one; even that of a glorious, never-ending, eternal life in that House of many mansions, where the weary are at rest.

C. F. L.

ROMAN GAINS VS. ANGLICAN GAINS IN THE UNITED STATES.

THERE is a popular impression abroad to the effect that Roman Catholicism is gaining in this country at a rate considerably in excess of that of non-Roman religious bodies, and, in particular, greater than the gains of the Anglican Communion. When one examines the immigration statistics, and discovers how immigrants from Roman Catholic countries of Europe come to us annually by the hundreds of thousands, while Anglican Christianity gains practically none by immigration, he is prepared to accept that view. Certainly if Rome could retain and assimilate those immigrants who come to our shores, not only would her statistics show a remarkable annual increase, but she would fulfil a most splendid service in the cause of Christianity.

Moreover the Roman Church profits far beyond our own communion in its annual birth rate, the increase of American population of European descent being far in advance of the increase in the population of English descent.

In both these respects the Anglican Communion is at a statistical disadvantage as compared with the Roman Communion. Strangely enough, however, we find by comparing the statistics for the past year of the American Church, as contained in the *Living Church Annual*, with those of the Roman Catholic Church in the United States, quoted in the Roman press from advance sheets of the 1909 *Catholic Directory*, that our own ratio of increase and our own statistical position generally are more satisfactory than those of the Roman Communion.

Rome reports within the United States a "Catholic population" of 14,235,451. This mode of computation in a country in which the population actually accruing to any religious body is very difficult to determine, makes comparison of statistics difficult, since the American Church makes no estimate of the population contingent upon it for religious ministrations. This, however, does not interfere with statistics relating to percentage of increase. Rome claims, according to these figures, an increase of 358,025 in the "Catholic population," which is a fraction less than a gain of two and six-tenths per cent within the year. The gain of the American Episcopal Church, based on communicants only, is a fraction under three per cent, being a net gain of four-tenths of one per cent greater than that of Rome within the year.

Neither do Roman Catholics exceed us in numerical strength to such an extent as might be anticipated. Probably we may assume that the ratio of communicants in either body is to the population dependent in some wise upon each, in about the proportion of one to five. The 900,000 communicants of the American Church would, therefore, give us a contingent population of about 4,500,000, which is about one-third the size of the Roman Catholic population claimed, being, as already stated, 14,235,451. Surely, then, the position of Anglican Christianity in this country is marvelous when, in spite of the enormous immigration from Europe for many years past, Rome only outnumbers us in the proportion of three to one.

Again, our ratio of clergy to our contingent population is better than that of Rome. Assuming, as stated, the population contingent to the American Church as 4,500,000, our clergy (within the United States only) number 5,190, being one clergyman to a contingent population of 867. The Roman-American Church claims 11,885 clergymen, which gives her only one clergyman to each 1,297 of her population. Consequently, though we, no doubt, need larger acquisitions to the ministry, Rome feels the need in still greater degree.

In teaching children in her own educational institutions, Rome far surpasses us. In her parochial schools and her seminaries and colleges, she is training 1,397,348 children. Against this we have only a few thousand, and, still worse, we make no systematic attempt really to build up in the Christian faith those of our children who are educated in the public schools and in secondary and higher institutions of learning not under Church control. Rome reports 1,004 charitable institutions in the various dioceses, which also considerably surpasses our own, though one gains little idea of actual volume of work by comparing these latter figures, and it is likely that if an accurate comparison could be made, it would not be in any sense to our discredit.

These figures show generally that the condition of the Anglican Communion in this country is, so far as it can be gained from statistics, relatively better than that of Rome. On the other hand it must be remembered that the enormous loss sustained by the Roman Communion in the vast numbers of immigrants who, in lapsing from Romanism, have also lapsed from organized Christianity entirely, is a matter of serious moment to Christian people, and to American citizens generally, and in no sense is a cause for rejoicing. This loss is probably even greater than the disproportion between the statistical strength of the Roman Communion and the strength that it ought to have, if all the immigrants who came from Roman Catholic countries could be counted as a part of the Roman Catholic population, since the latter term is extremely elastic and is probably made to cover quite the greatest number that the greatest elasticity of the term could justify. American citizens are confronted with the fact that much of the enormous population of European birth or descent that is planted within range of our American institutions is practically non-Christian.

If it be true, as we are convinced, that the Episcopal Church is in fact the American Catholic Church, we are charged with an overwhelming duty toward, at least, all Americans who are not gathered within other Christian bodies. The duty resting upon us for home missionary work is of an extent which is appalling in its dimensions and possibly beyond our ordinary contemplation. At the same time it is impossible not to feel an element of thankfulness that, in spite of our own shortcomings and feeble advances, together with no gain from immigration, we are actually making a larger statistical increase than does the Roman Catholic Communion. Our gain is also relatively greater than that of all organized Christianity in the United States last year, which is shown by Dr. Carroll's figures (*Literary Digest*, January 30th) to be slightly in excess of two per cent.

THE Memorial of the New York Clerical Union to the House of Bishops, which is printed on another page, introduces a very serious consideration. The Memorial recalls the fact that orders are indelible, though some of our canons seem to assume that a deposed minister becomes a layman; and comments upon the incongruity of the provision whereby one Bishop may pronounce deposition from the ministry, but yet may not grant restoration without the consent of his Standing Committee and of four of the five neighboring Bishops. It asks that Suspension shall be substituted for Deposition, "except after conviction in an ecclesiastical trial."

We believe that the prayer of these memorialists is amply justified, and especially in cases wherein the ministry is abandoned for intellectual causes. The Church is amply safeguarded when one who is no longer able to retain his allegiance is suspended from his ministry. That suspension ought, indeed, to be for a definite term, and at the conclusion of the term, if discipline were still necessary, deposition should follow. Yet the haste with which a sentence of deposition is sometimes pronounced does not suggest that judicial calmness out of which alone such a sentence should proceed.

It must be remembered that the human mind is a very delicate organ, and no one wholly understands all the intricacies of its working. In an age of intellectual unrest, the wisest thinkers are sometimes assailed by doubts which they cannot immediately set at rest. The strongest faith sometimes passes through that dark valley from which the mind and the soul can utter only that cry of anguish: "My God, my God, why hast Thou forsaken me?" And yet light does ultimately penetrate even into that blackness, and the beautiful vision of God in the soul becomes even more beautiful because it has not been easy to say: "My Lord and my God!"

And one should appreciate that awful burden which rests on men who meet not only with repeated discouragement in their work, but sometimes with little intellectual and spiritual sympathy from their ecclesiastical superiors. If our Bishops were always the loving fathers in God to their clergy they would less often be called upon to be their judges. The discouragement that leads one to throw up his hands in despair, and hastily to seek relief in another communion, in agnosticism, or in cynical worldliness, is partly temperamental, partly mental, and only in part—though in very real art—culpable. The very fact that persons in this condition frequently couch their renunciation of the ministry in the most insulting terms proves only how close they are to the border-line of mental irresponsibility. Haste in deposition, under such circumstances, is too apt to signify the resentment of the deposing power at what may be real provocation rather than any immediate necessity for the protection of the Church. A year's suspension, to be followed

by a careful review of the case and an opportunity offered to the erring priest to return in penitence, would ensure a greater measure of justice and would, we are convinced, not seldom save the ministry, and perhaps the souls, of men who had acted in haste, but for whom place might well be left for repentance.

We trust, therefore, that this present Memorial may have thoughtful consideration, not only from the House of Bishops corporately, but from individual Bishops upon whom must rest the sad necessity of determining a course of action with respect to any recalcitrant priest or deacon.

THAT Richmond churches have been used, as were several in Philadelphia last spring, as preaching places in connection with a non-Church revival, was perhaps to have been expected. One unfortunate result attendant on an error in judgment on the part of one whose judgment is generally good, is that it becomes a precedent for others to follow. Richmond has followed the precedent set by Philadelphia. If the practice should become general, it would create such entangling alliances with other Christian bodies as we should esteem deplorable. Why ministers of bodies avowedly hostile to the Church should be chosen to do the work which our own clergy ought to be able to do better, we fail to see. Why the rector of a parish should surrender to some sectarian minister his teaching authority within the cure of souls committed to him, or why a Bishop should suddenly deem the Church clergy insufficient for a particular emergency, we fail to perceive. What is gained by this slap at the apostolic ministry we cannot fathom. Unless we are eventually to obtain Church Unity by surrendering the Church principle, we fail to see how Church Unity is brought nearer by practices that assume false premises to begin with.

Moreover, it may not be forgotten that legal owners of churches are trustees, whose trust must be administered in accordance with the terms contained in the sentence of consecration of a church. If a church, consecrated to the worship of Almighty God "according to the doctrine, discipline, and worship of the Protestant Episcopal Church," as the phrase commonly runs, be placed at the disposal of religious teachers who expressly repudiate that doctrine, discipline, and worship, the moral breach of trust reposed in Bishops, rectors, wardens, and vestrymen may some time be construed by courts to be a legal breach of trust as well. It is not impossible that property thus used in violation of the terms of a solemn trust may some time be declared forfeited, so careful are our courts to hold trustees to the fulfilment of their trusts. Such practices therefore invite litigation; and we think it quite likely that an injunction might be obtained where like practices are contemplated, restraining legal owners of churches from allowing them to be used for purposes contrary to their trust. Our friends will see, therefore, that they take several risks, moral, ecclesiastical, and legal, in rushing into these novelties that disturb our peace.

However, the act is accomplished. If the hopes of those Churchmen who have been parties to these general revivals in Richmond have been realized—we are without information as to how far they have been—we must assume that throngs of newly "converted" persons have now been gathered into our churches. Whatever else these are, they certainly are not instructed Churchmen. The plain duty of the Richmond churches is now to follow up this evangelistic revival with a Church revival; to make thorough Churchmen out of these converts. Certainly, if the Church is worth maintaining at all, it is worth while to make thorough Churchmen of these newly discovered people.

We shall expect, therefore, to hear that a vigorous campaign in the interest of Churchliness is to be placed on foot in Richmond. Thus, if those of us who deprecate the use of our churches for non-Church movements are wrong, we shall be proven so by the success of this Philadelphia-Richmond plan for making Churchmen.

We trust we have an open mind; and we are waiting to be shown.

THE Darwin anniversary reminds one how great is the change that has come over the minds both of scientists and of theologians since the day when the religious world was thrown into a panic by the announcement of a theory of the origin of man that utterly put to rout the current ideas of anthropologists no less than the current views of theologians. It is impossible to deny that the hypothesis thus advanced unparalleled in the history of human thought. The re-discovery of Greek classics and the resulting appreciation of Greek thought that was gained by the Crusades is perhaps the nearest precedent, and that precedent resulted in the intellectual earthquake of the Reformation period. Darwinism has produced a somewhat similar cataclysm, from which we are only now created an intellectual crisis in the theological world almost emerging, and have hardly yet recapitulated accurately the effect on the thought of the Church that was produced by it.

The subject is too far-reaching to be evaded and too intricate to be treated in the brief space of a single paper. It is a pleasure, thus, to be able to announce a forthcoming series of papers shortly to be commenced in THE LIVING CHURCH with the title, "Darwinism To-day: In Politics and in Religion." The author is Professor Henry Jones Ford, Professor of Politics in Princeton University, formerly lecturer on Political Science at Johns Hopkins, and author of *The Rise and Growth of American Politics*, etc. As a thoroughly capable student and a thoroughly informed Churchman, Professor Ford's papers will be awaited, we are confident, with the greatest eagerness by our readers.

One thing is certain: Darwinism is not likely, at least in our day, to become a negligible quantity to the thinker. How best to coördinate the Darwinian hypothesis, corrected as we find it more commonly in current literature, with the theology of the Church, is a question which theologians cannot ignore.

IF the Oscar Wilde-Strauss degeneracy is to be reckoned the choicest triumph of grand opera, we fear that degeneracy of taste has already come upon us. To subject a scriptural theme to the apotheosis of lust which we find in *Salome*, is perhaps the most realistic portraiture of the depravity of a court in which the head of the Baptist was a fitting prize to be bestowed upon a courtesan; but to lend to the *motif* the extravagant picturing of abandonment to lust, set to the exciting accompaniment of all that can be made sensual in music, is little more than wanton revelling in an Herodian court.

If this is to be the most sought of the performances of grand opera, where will be left the appreciation for the sublime themes of those magnificent productions which Wagner has left to us as the finest triumphs of his art? Can we appreciate grand opera after succumbing to the intoxication of degeneracy? Is Oscar Wilde's mind, turned inside out, to supersede the story of the Ring, and the musical portraiture of degeneracy to cast the masterful productions of the great Wagner into a subordinate place? We cannot believe that American taste can suddenly have become so depraved; yet in the reception which New York has accorded to Mr. Hammerstein's production, it cannot be denied that we are playing with fire.

ANSWERS TO CORRESPONDENTS.

F. P.—Nobody knows how long after the Nativity to date the visit of the Wise Men. Unless the appearance of the star to them was considerably in advance of the sacred Birth, their arrival at Bethlehem must have been several weeks after that event. Poetry and art have portrayed that visit as at the manger, but that, obviously, is quite improbable, unless the revelation was vouchsafed them considerably in advance. The second verse of the hymn "As with gladness," etc., must therefore be construed with a considerable degree of poetic license.

H. H. L.—(1) An excellent condensed history of the English Church is Wakeman's *Introduction to the History of the Church of England* ($2.00).—(2) *Ritual Reason Why* ($1.00 net) answers most of the questions about the church and its ornaments. Both these may be obtained from The Young Churchman Co., Milwaukee.

STUDENT.—(1) See Dearmer, *Parson's Handbook*, edition of 1903, p. 425, citing Sarum Missal, 861. *Per contra*, the reverse is held by McGarvey (II. 139) and *Ritual Notes* (p. 18). Our statement—"Customs differ, but there is good authority," etc.—was quite correct.—(2) For discussion of the use of the cope at a Burial including Requiem, see Dearmer, *ibid*, p. 422, citing the York Manual (92) and several other authorities; Dearmer concluding "that there is no need for him to wear a cope, though he may do so if he desires." See also *Ritual Notes*, p. 26.—(3) You rightly assume that when we use the term *Requiem* (as a noun, as in the instance cited) we mean the same as "Requiem Mass." We are accustomed to assume some degree of familiarity with the English language on the part of our readers.

IN GOD'S GARDEN.

"Dear Lord, what matters my poor life?" she sighed,
"There bloom so many flowers within Thy wall
Though one should wither!" "Nay, be satisfied
To live thy life," the tender Voice replied.
"Knowest thou not My love takes heed of all?"

BLANCHE TRENNOR HEATH.

A VIEW OF THE ITALIAN EARTHQUAKE.

[FROM OUR EUROPEAN CORRESPONDENT.]

FIESOLE, January 14, 1909.

IT would be impossible for anybody to write from Italy without speaking of the terrible disaster which has befallen the southern part of the kingdom. Of the awful facts you probably know as much as we, for the Italian papers, very naturally, devote more space to the expression of distress than to the details of the calamity, and we learn more facts from English reporters than from native papers. I am not personally acquainted with the district which has been devastated, but I have had opportunities of acquiring information about the character of the Calabrians and Sicilians. They are wretchedly poor; they have suffered from ages of monstrously bad government, one result of which is the tyranny of secret societies instituted for the protection of the helpless, but now a network of social despotism; they are more superstitious and far less civilized than northern Italians, and they have a strong infusion of non-Italian blood. But I am told that they are generally very industrious and fairly truthful and honest. If the *vendetta* prevails among them and crimes of violence are frequent, it must be remembered that private revenge is usually the fruit of inability to obtain justice. A stranger is seldom subject to outrage. A friend of mine who was travelling along the southern coast of Sicily in company with a wealthy local landlord was alarmed because a gun was fired at his comrade. He was assured that although his companion's life was in jeopardy because he had evicted a tenant, there was no risk of a bullet being aimed at a stranger. I believe that a very accurate picture of the people is given in Mr. Marion Crawford's *Corleone*.

In late years the South has demanded, and to a considerable extent received, much attention from the government. Repeated earthquakes, and a recent severe drought in a district which is always thirsty, have called for help, and the whole country has shown a generosity which was hardly expected. For northern Italy has no great love for the south. While Lombardy and Tuscany make money, Calabria and Apulia absorb it with little apparent profit. The recent disaster has called forth an ungrudging sympathy which is hardly less surprising than it is gratifying. So far I have seen no estimate of the amount of money which is absolutely necessary to relieve the pressing misery, but from all parts of the peninsula funds are pouring in, and the provision made by the government for raising funds by an addition to the taxes seems to be universally approved. I may mention that in Milan, which is reckoned as the city least friendly to the south, the subscription list of one of the principal papers has already reached almost a million and a half of *lire*—£60,000. On every side one hears of volunteers starting for the scene of the disaster, of ladies of the first families and others forming societies to nurse the sick and to maintain the orphans. At the very first moment the King and Queen rushed off to the ruined district, the King, besides large sums of money and gifts of building timber from his estate at San Rossore, bringing guidance and encouragement to the excavators, and the Queen nursing in a hospital, where she was wounded by a poor maniac. A lady who has returned from Messina with a party of refugees gives a friend of mine a terrible account of her experience: the poor creatures were at first silent with misery, but the next day they were wild with grief. She cannot bear to sleep in a dark room because of the horrors which flood her memory.

It is said that when the Pope heard of the disaster he not only sent off a large offering in money, but was eager to go himself to his suffering children. This is just what might be expected of that holy and loving pastor. But unhappily he was deterred. No doubt a journey at mid-winter under such terrible circumstances would not have been without grave risk to an old man whose strength has been tried by long confinement to the Vatican; but he is not the man to shrink from danger in the cause of duty. He would gladly have repeated the words of an Archbishop of Paris as he went to the barricades and to certain death: "The good shepherd layeth down his life for the sheep." I cannot but regret that his noble project was not carried out. It would have been a grand embodiment of Dante's magnificent dream of the Papacy and the Empire if Pius and Victor Emmanuel had met at Messina on a common enterprise of Christian charity. Something, however, remains to be recorded with thankfulness. The sindaco, or mayor, of Rome happens to be now a Jew and a Freemason, Signor Nathan. He communicated at once with the Pope to ask for the loan of rooms in the Vatican for refugees. The Pope gladly granted the request, and every day visits the wards with words of blessing. Surely one may hope that out of the blood-stained fields of Messina God will bring forth a harvest of unity and good-will for Italy.

I have been painfully struck by the absence from all the Italian journals which I have seen of all reference to the religious aspect of the calamity. I feel sure that if the disaster had happened in some countries the newspapers would have had many allusions to the awfulness and the tenderness of God and to Christian sympathy as a motive to liberality. Not that I should be disposed to give much weight to what might be little more than the stock phrases of the journalist; but the journalist is, of all men, the most sensitive to the sentiments of the public for whom he caters, and his pious phrases at least indicate that his public would not be content to leave God quite out of sight. The fact that in this country there is hardly more reference to God than to Jupiter or Confucius tends to confirm my impression that, while there are very many people who are earnest believers, there are also very many who look upon religion as a separate department of life, restricted to its own organization and ceremonies, and having little connection with the life of every day. But I borrow from the Milanese *Corriere della Sera* an affecting account of a Mass celebrated by the Archbishop among the ruins of Messina on Sunday, January 10th. The chapel was a wooden shed surmounted by a wooden cross, the altar was a plank bearing a golden Crucifix rescued from some demolished church; only a handful of officials could find room within the humble building, but outside, in the deep mire and under the pitiless rain, knelt a great congregation. At first they seemed numbed with misery, but when the Archbishop pronounced the benediction of the dead all broke into tears and sobs and cries. When the mass of the congregation had dispersed, a few mourners remained kneeling under a lowering sky and great flocks of ravenous birds.

Italy is doing her best to relieve the distress of her children, but she is a poor country, and cannot afford to follow the example of America when, with not ungrateful pride, she declined the help of foreign nations for San Francisco. From every nation help is pouring in, and is as gratefully received as it is sorely needed. Perhaps the aid which has been most valued has been that of brave Russian sailors and of generous America and England. I need hardly say that it is by no means my purpose to check the outflow of alms when I venture to remind charitable persons that the chief call for help is still in the future. At present the chief need is of funds to excavate the survivors, if such there still be, and to provide those who have escaped with shelter and clothing and food and surgical care. Presently we shall have to face the much more expensive task of maintaining a starved population until the next harvest, of providing them with opportunities for industry, of supporting those who are permanently injured, and the widows and orphans. Under the first impulse of compassion it is easy to raise millions, whereas a few weeks hence, when the greater need arises, it will be difficult to raise thousands. I hope those who are responsible for funds will take steps to keep back part of them until the greater need arises. To pour fabulous sums of money into the hands of a nation which is not accustomed to the disposition of large sums, at a moment when sound judgment may easily be paralyzed by compassion, and afterwards to leave the more expensive but less impressive duty of reorganization to languish for lack of funds, would be to leave the most important work of relief unfulfilled for want of due discretion. God has endowed America with vast wealth and magnificent generosity, and He has likewise bestowed on her the talent of financial ability, which is urgently needed. *Bis dat qui caute dat.*

HERBERT H. JEAFFRESON.

THE REV. E. C. JONES, who left the Congregational Church to join the English Church, recently gave his reasons: "I have fought with my doubts of the effectiveness of the Dissenting system, out of attachment to the principles of my father, a respected Welsh Nonconformist. I tried for some years to bolster up my wavering faith by arguing against my strengthening conviction. The teaching of Dissent is fragmentary. While nobly loyal to certain facets of truth, it has seemed partial and incomplete, neglecting large tracts of very necessary truth. Sacraments are to me much more than poetic symbols. The wave of pseudo-Liberalism which has swept over Dissent, and the intellectual anarchy which results in various phases of 'Campbellism' have driven me to the conclusion that the religion is not safe which is divorced from a definite standard of doctrine. Instead of criticising creeds, as is the vogue to-day, I rejoice in the Apostles' Creed as a summary of the facts of the faith."—*Canadian Churchman.*

ARRANGEMENTS FOR LONDON HISTORICAL PAGEANT

Four Thousand Persons Will Participate

ISLINGTON CONFERENCES ARE BROADENING OUT

Daily Eucharist Established at Rochester Cathedral

OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau
London, January 19, 1909

DURING the past week the Executive Committee of the English Church Pageant has issued quite a full and detailed account of the forthcoming Pageant. As the outcome of continuous meetings, the committee, under the chairmanship of the Rev. Walter Marshall, F.S.A., has now completed the details of the various episodes of the Pageant, which is to take place in the grounds of Fulham Palace on June 10th to 16th next. The clergy of the dioceses in and around London are being invited to form local, parish, and other committees for the purpose of enlisting performers, arranging rehearsals, and the preparation of the many costumes and properties required; an essential and interesting feature of the Pageant being that each episode will be allotted to a different district or parish. The full number of performers will be 4,000, and a least 6,000 costumes will be necessary in order adequately to depict all the episodes in the Pageant, some of which will be exceedingly rich in scenic effects. Great enthusiasm has been shown in the work, and there seems every promise of the English Church Pageant of 1909 being a complete and brilliant success.

SOCIETY OF ST. WILLIBRORD.

The first general committee meeting formally to inaugurate the Society of St. Willibrord has recently been held in London. It was decided to print the rules and to send them as soon as possible to those who have joined the society, and to others who are likely to do so in England and abroad. It was also decided to reprint the resolutions of the Lambeth Conferences respecting the Old Catholics, and also the translation of the Declaration of Utrecht of September 24, 1889, and to send them to all the Anglican chaplains in districts where Old Catholics are to be found. Several new vice-presidents have been added to the society, among whom are the Bishops of St. David's, Aberdeen, Glasgow, Moray and Ross, Quebec, and the Bishops in North China; the Dean of St. Patrick's, Dublin; Canon Randolph, principal of Ely Theological College; and Pfarrer Weckerlee, vice-president of the Swiss Old Catholic National Synod. Among those who have joined the Executive Committee are the Rev. Messrs. T. A. Lacey, Hon. J. E. Adderley, and H. Claude Kempson.

ISLINGTON CONFERENCE.

The Islington Clerical Meeting—the gathering of representative Evangelical clergy from all parts of the country held annually on the invitation of the vicar of Islington—has been held during the past week in Islington, a district of North London. The Rev. C. J. Proctor, vicar and rural dean of Islington, presided, and there was a very large attendance, one of the largest in the history of the meeting. This was owing, no doubt, to the fact of two distinguished outsiders, the Archbishop-elect of York and the Dean of Westminster, having been invited to take part in the proceedings. Neither of these ecclesiastics, however, was able to be present, but the Dean of Westminster contributed a paper, which I will refer to again presently. According to the *English Churchman,* the organ of the ultra-Protestant party, much dissatisfaction and unrest was caused among an influential section of the meeting by the prospect of the presence of the Archbishop-elect of York and the Dean of Westminster on the Islington platform. It was not on any personal grounds that objections were felt in the matter, but wholly on account of the theological opinions avowedly entertained by speakers who—to put it modestly—"are not in sympathy with Evangelical and Protestant principles and convictions." The vicar of Islington received protests on the subject, and a memorial was signed by various clergymen praying that the arrangements might be altered. The vicar, however, declined to yield to the outcry. Under the auspices of the present vicar of Islington there has certainly come a change for the better in the character of this Evangelical institution. The new departure was first noticeable last year by the nature of the subject chosen for discussion; and was again evinced at the recent meeting, when the general subject on the *Agenda* was not one of the old commonplaces of Protestant polemics, but such a startling, new, and ecclesiastical topic as "The Anglican Communion." The Dean of Canterbury was the first selected speaker, and read a paper on "The Anglican Communion: Its Estimate and Use of Holy Scripture." The Dean of Westminster sent a paper dealing with Christian Unity, in which, after referring to the treatment of the subject at the Pan Anglican Congress, he said they had to ask: What next is to be done? He thought they must first give themselves seriously to study, and then earnestly proclaim the ideal of the corporate life as it was set before them in the New Testament. That was quite the most important contribution they could make during the next ten years. They were not in the least ripe—here in England at all events—for practical schemes of unification. A great step in advance would be taken if they would abandon the old maxim, "Minimize your differences," and put in its place, "Study your differences." Apparently the Dean of Westminster is not such a free lance on the subject of Christian Unity as his colleague, Canon Henson.

THE EDUCATION DIFFICULTY.

The Religious Equality committee have issued a circular stating that since the publication of the letter in the *Times* newspaper of November 30th, announcing the formation of the committee, more than 2,000 names have been received.

"This result may be regarded as highly satisfactory, there having been no private letter-writing nor any other sort of canvass to induce persons to join the movement. The quick and general response which has been received is such a valuable indication of the weight of opinion that the principle of religious equality should have full recognition in any settlement of the Education question that it has been thought well to keep the committee together."

The names and addresses have been properly registered, and the original signatories will meet from time to time as necessity may require, so that the whole committee may be advised of any new development of the controversy. It may be expedient from time to time for the committee to join with the National Society and other bodies, with the view of working jointly with them for a fair and just settlement on the lines of religious equality, and with due recognition of parental rights. The original signatories include, among others, the Bishop of Birmingham, the Bishop of Manchester, Lord Hugh Cecil, Sir A. C. Cripps, K.C., Viscount Halifax, D. C. Lothbury, Esq., the Duke of Newcastle, Athelstan Riley, Esq., the Marquis of Salisbury, the Earl of Shaftesbury, the Rt. Hon. J. G. Talbot, M.P., and the Dean of Canterbury.

DAILY EUCHARIST IN CATHEDRALS.

At a recent meeting of the Rochester Cathedral Chapter it was resolved that the Holy Eucharist be celebrated daily in the Cathedral from the beginning of Lent, 1909. It is stated in the *Church Times* that this raises the number of Cathedrals with the daily Eucharist to thirteen, the others being St. Paul's, Southwark, York, Chester, Newcastle, Manchester, Liverpool, Lichfield, Worcester, Oxford, Chichester, and Truro. It is still wanting at Canterbury Cathedral, but Canon Mason is said to be anxious for its restoration there; and there is a rumor that it may shortly be restored at Exeter. It has been reduced at Birmingham to two days in the week, but there are hopes of yet restoring it.

NEW CANON OF ST. PAUL'S.

The Canonry in St. Paul's vacant by the translation of Bishop Lang to York, and which is no longer to be held in conjunction with the Suffraganship of Stepney, has now been filled by the appointment of the Rev. S. A. Alexander, canon-missioner in the diocese of Gloucester. Canon Alexander, who is 42 years of age, was formerly reader at the Temple Church, where he acquired some distinction as a thoughtful and cultured preacher. And since going to Gloucester in 1902 he has also shown himself to be a man of practical ideals and a good deal of energy. It is earnestly to be hoped that his advancement to St. Paul's will not prove to have been ill-advised.

THE ARCHBISHOPRIC OF YORK.

The Rt. Rev. Dr. Cosmo Gordon Lang, Bishop of Stepney, who was nominated by the Crown to the Archiepiscopal see of York, has now been duly elected by the Dean and Chapter of York to be Archbishop of York. The impressive traditional ceremony took place in the minster. The date of Dr. Lang's enthronement is fixed for January 25th, feast of the Conversion of St. Paul, at 3 o'clock in the afternoon.

[*Continued on Page* 462.]

INJUNCTION ISSUED AGAINST TRINITY CHURCH, NEW YORK

Must Show Cause Why Services Should Not be Continued in St. John's Chapel

ALTAR AND REREDOS DEDICATED IN HOLY CROSS MONASTERY

Extensive Work at the Church of the Incarnation

MANY ITEMS OF NEWS FROM NEW YORK

The Living Church News Bureau
New York, February 2, 1909

THE latest happening in the St. John's Chapel difficulty is that a temporary injunction has been issued against the Trinity Church corporation to restrain them from closing, suspending, or in any way interfering with St. John's Chapel. At the same time the court also issued an order directing the defendants to show cause on February 2nd why the injunction should not be made permanent. The restraining order covered the services of last Sunday, which were unchanged, but to what extent it will apply beyond that date must await the result of the hearing on Tuesday of this week. Dr. Manning, rector of the parish, had made an appointment to preach the sermon at the closing service last Sunday, but felt that for him thus to intervene might be construed a violation of the injunction, and, therefore, he did not carry out the purpose, and the Rev. Mr. Gomph preached as usual. Mr. Gomph warned the members of the congregation against taking an uncharitable judgment of persons who might disagree with them in this matter, saying that this was a much weightier consideration than the question of whether or not services should be maintained in the old chapel.

There is, unhappily, no respite in the campaign of villification waged against Trinity Church, and it cannot be doubted that the clouding of the issue by so much that is false and unjust has defeated the purpose of the agitators, by giving to Trinity Church the sympathy of Churchmen in the city generally. There are, of course, two opinions as to the wisdom of closing St. John's chapel, and it is perfectly evident that there is something to be said on both sides. That immediate question has, however, sunk into insignificance in comparison with the general attack upon Trinity.

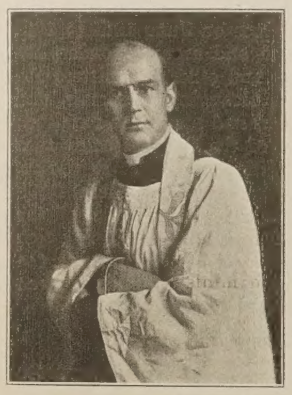
Thus there was last week printed in one of the weekly religious papers of New York a renewed attack upon Trinity for maintaining churches for the rich rather than for the poor. The fact is that Trinity has done just the reverse. At the parish church the large majority of the communicants are people of slender means, who have been brought into the Church through the faithful work of the clergy and of the sisters. St. Agnes' chapel has several times been pointed to as a church of the rich, but it is precisely the opposite. There are in the congregation some few well-to-do people, with almost none who could be called rich, many who are very poor, and a large majority of those who are really the poorest people in New York, mainly those who are striving to bring up families and keep up a respectable appearance on small salaries. A similar condition is that at the Intercession, the latest work to be annexed to Trinity parish, where the congregation is very much like that at St. Agnes' chapel, with perhaps a greater preponderance of the families of clerks on small salaries. St. Chrysostom's, St. Augustine's, and St. Luke's are at work among the very poor and have practically none others in their congregations, while St. Paul's ministers entirely to poor people and those of the working classes. St. Cornelius', on Governor's Island, ministers to the usual typical population of an army post, who would be entirely without Church services if this work were to be abandoned. Moreover, Trinity is a large factor in the support of All Saints' Church, on Henry and Scannell Streets, whose work is among the poorest people in the city.

Again, Trinity is attacked by reason of its relatively meagre support of general missions. It has been the policy of the parish to make no appropriation from its own income for this work, on the ground that such support of the general work of the Church is incumbent upon the parishioners rather than upon the parish. It might be well to point out in this connection that during Dr. Manning's administration of St. Agnes' chapel, the congregation of that chapel was brought to the point of taking a foremost part among New York churches in meeting its apportionment; and though, as stated, the congregation is the very reverse of a wealthy one, only four churches in New York—and those among the very rich—have given more largely in recent years to general missions than has St. Agnes'; those four being Grace, St. Thomas', St. Bartholomew's, and the Incarnation. It may reasonably be hoped that under Dr. Manning's guidance the support of general work from within Trinity parish will be greatly augmented, whether or not the vestry shall ever assume the general apportionment to be an obligation against the parish, proper to be met from the income from its endowment.

And so once more a protest may be made against the manner in which the present campaign against Trinity is carried on. What any body can hope to gain by these attacks is not clear.

ACCEPTANCE OF RECTORSHIP.

The Rev. George A. Oldham, at a meeting of the vestry held on Wednesday night of last week (January 27th), formally accepted the rectorship of St. Luke's Church Convent Avenue and 141st Street, to fil the vacancy caused by the death of the Rev. Dr. John T. Patey. St. Luke's parish is one of the oldest parishes in the city, having been founded in 1821. The congregation worshipped for many years in the quaint brick structure in Hudson Street down-town. On building the new and commodious structure a few years ago in the upper part of the city, the property down town was left standing, and Trinity parish became responsible for the maintenance of services in the old building, now known as St. Luke's chapel, and to which it has been proposed to transfer the congregation of St. John's chapel.



REV. GEO. A. OLDHAM.

By an unfortunate error a portrait of the late Dr. Patey, printed in the New York letter for last week, was inscribed with the name of the rector-elect. A portrait of the latter is shown with this letter.

ALTAR DEDICATED AT HOLY CROSS, WEST PARK.

Priests associate and other friends of the Order of the Holy Cross went by train on Monday evening and very early on Tuesday, the Feast of the Purification B. V. M., to Holy Cross House at West Park to be present at the solemn dedication of a new altar and reredos in the fathers' chapel. A priest associate, the Rev. Elliot White, rector of Grace Church, Newark, N. J., is the donor; the Rt. Rev. Dr. Griswold, Bishop of Salina, was the consecrator. A service like the one recently used in St. Clement's Church, Philadelphia, at the consecration of a similar memorial to the late rector, the Rev. George Herbert Moffett, was used on this occasion. The music was the Plainsong Eucharist, sung by the fathers. Father Huntington was celebrant, with Father Sargent as deacon and Father Harrison as sub-deacon. Bishop Griswold made an address. In the afternoon there was the usual Candlemas procession and, later, a special Confirmation, administered by the Bishop of Salina. About eighty guests were present, most of them being of the clergy.

The new chapel altar and reredos are built of Caen stone from designs furnished by Messrs. Cram, Goodhue & Ferguson of Boston. The style is simple and severe.

WORK OF CHURCH OF THE INCARNATION.

The new Year Book of the above named parish shows three considerable gifts to have been made during the past year: One of $5,000 from Mrs. Clinton Ogilvie, for the uses of the Chapel of the Incarnation, in memory of Clinton Ogilvie; one of $1,500 from the late Mrs. Edward Fuller, to endow the Charles Easton scholarship in the Niobrara League, and a third of $20,000 from the estate of Mrs. George W. Collord, in memory of George W. Smith. This last-named gift will be used for the maintenance of the Sunday school room and the work done in connection with it. This room is a memorial to Mr. Smith.

In the matter of finances, the parish reports an endowment fund aggregating $203,500, of which $153,620 is credited to the church, $12,880 to the chapel, and $37,000 to Bethlehem Day Nursery, one of Incarnation's many activities. Last year there was expended by the Church of the Incarnation $150,000 for all

objects. The total for current expenses, the poor, the Sunday school, and other objects within the parish was $121,955; for missions within the diocese, $7,346; for diocesan objects, $8,805; for missions and benevolence in general outside the diocese, $19,239. The Chapel of the Incarnation expended for all objects, $22,727. The parish has 1,319 communicants; connected with the chapel alone there are 550 families or parts of families and 444 communicants.

ANNIVERSARY OF THE PIONEER SISTERHOOD.

The Sisterhood of the Holy Communion celebrated its sixty-first anniversary in the Church of the Holy Communion on Monday, February 1st, at 12 o'clock. A service was held with an address by Silas McBee, editor of the *Churchman*. This sisterhood is the first in the entire Anglican communion. Its founder was the Rev. Dr. Muhlenberg, who was also the founder of the Church of the Holy Communion, of St. Luke's Hospital, and of St. Johnland on Long Island.

The residence and the workhouse of the sisterhood are adjacent to the church on Sixth Avenue. It stands to-day for and it embodies all that for which the most modern settlement house might stand. Its activities touch every phase of the life of the community to which the Church ministers.

A SUCCESSFUL CHILDREN'S CHURCH.

Every Sunday afternoon at 4 o'clock there assembles in the Church of the Holy Communion, Twentieth Street and Sixth Avenue, a large congregation, composed of children. The service which draws them, and wherein they join, is especially prepared for them. They have their own minister, their own organist and choir mistress, and their own vested choir, composed of twenty girls. They sing hymns and they recite psalms suitable to their understanding. Their sermon is a matter of careful and special preparation, and invariably it enlists their rapt attention. Before the preacher announces the text, he calls for the text of the preceeding Sunday, and he gets it in the prompt and vigorous tones of many voices. Then, having given the text of the day, he first has the children repeat the same in concert two or three times. Every child contributes towards the support of the church precisely as do the grown people. Each places the systematic offering in an envelope designed for the purpose, and then, when the children's church officers pass the plates, these envelopes are placed in them by the children. During this offertory this juvenile congregation hears good music. One Sunday it may be a violinist, and another a well-known vocalist.

TWO ARCHDEACONRY MEETINGS.

The winter meetings of the Archdeaconries of Richmond and Orange have just been held. At both much satisfaction was felt over the improved condition regarding money matters. A new plan of apportionment was made and the secretary of the board, Dr. James H. Canfield, is working strenuously in its behalf.

In the Archdeaconry of Richmond a committee was named, with the Rev. Dr. F. W. Crowder as chairman, to consider the matter of Sunday school work and courses. Archdeacon Burch presented the very great need for new missions in various parts of Staten Island, and the necessity of at least two newly ordained men for duty, and the great need of general workers. This meeting was held in the Church of the Ascension, West New Brighton, S. I. At the meeting of the Archdeaconry of Orange, in the Church of the Holy Spirit, Kingston, the Rev. Paul Rogers Fish gave an address on "Psychical Research in its Relation to God and Revelation."

In the Archdeaconry of New York authorization has been given for starting three new missions. Laymen from the Seabury Society have been asked to take charge of these acting under the Archdeacon.

PLANS FOR THE NEW ST. THOMAS' CHURCH.

St. Thomas' Church, Fifth Avenue, has almost completed its building fund and work on the new church will be begun soon. Estimates of the cost have been revised, and it is found that $875,000 will be needed. There is in hand $500,000, and it is intended to raise another $500,000, in view of the additional land just purchased on Fifty-third Street. It is expected that the present temporary church can be used while building is going on, at least from October to May. No services can be held during the coming summer, and perhaps not in the next following.

It has been decided that the income from the $50,000 recently left to St. Thomas' Church, Fifth Avenue, by the will of Mrs. Emma Gertrude Keep Halsey will be used for the institutional work carried on by that parish.

SPECIAL SUNDAY EVENING SERMONS AT THE TRANSFIGURATION.

The Rev. George Clarke Huntington, D.D., rector of the Church of the Transfiguration, East Twenty-ninth Street, has arranged for a special course of sermons on Sunday evenings to be preached by the fathers of the Order of the Holy Cross. The services are being held with a special view to getting near to those seekers after truth who desire help and direction in their aspirations to a lively faith. An after meeting is held, offering an opportunity to the congregation to meet the fathers personally. At the first of these services Father Officer set forth and illustrated the fact that every worthy human endeavor is founded upon, and finds its incentive in, a creed of some kind. The great and initial belief to be grasped is the fact that we are all the creatures of God, created to do His will, to enhance His glory, and to carry out His inscrutable and matchless purposes.

THE MENDELSSOHN CENTENARY.

The Mendelssohn centenary,—the composer was born February 3, 1809—was the occasion for the production, in many of the city churches and elsewhere, on Saturday and Sunday, of various of the oratorios and cantatas he composed. While, of course, it is seldom practicable to produce an entire oratorio at a church service of ordinary length, "Elijah," "St. Paul," the "Hymn of Praise," and other selections were heard in part, and at noon on Tuesday one of his less-known works, "Lauda Sion," a cantata written by Mendelssohn while engaged in writing "Elijah," and first sung at Liège more than sixty years ago, was sung at noon on Tuesday in St. Paul's Chapel, Broadway and Vesey Street. A large delegation of the music-loving people of the business district spent their noon-hour at the commemorative service.

"Lauda Sion" ("Praise Jehovah") was composed for the celebration of the Feast of Corpus Christi, and the work was first performed in the Church of St. Martin at Liège, on June 11, 1846.

A PROBATION OFFICER'S OPINION.

That hundreds of girls are victims of the present-day industrial system and that proprietors of stores and factories are to a great extent responsible for such conditions, was the declaration of Miss Maude E. Miner, a probation officer, who addressed the eighteenth annual meeting of the New York Consumers' League, at the Stuyvesant Theatre, last week Tuesday. "Men who control these financial interests," she said, "pay as low wages as possible and care little for the moral welfare of the young girls, who are ruined because their daily wage is not sufficient to meet their actual living expenses. Dance halls, moving picture shows, and Raines law hotels were scored by Miss Miner. Mrs. Frederick Nathan, president of the league, reviewed its work. A resolution was adopted indorsing the work of Dr. Wiley of the Department of Agriculture, in enforcing the pure food laws.

Bishop Greer spoke on sweatshops, and Mrs. Florence Kelley, general secretary of the National Consumers' League, told of the plans to urge Congress to pass a bill creating a national children's bureau to collect statistics relating to child labor.

VARIOUS NOTES.

St. Bartholomew's Church has undertaken for the winter an additional meeting, held in the church rooms on Sunday evenings at 8 o'clock (under the auspices of the Orient Circle), that the people of the Church may study the missions and general conditions of Eastern countries.

On Monday evening a reception was given by the vestry and people of St. Mary's, Manhattanville, to their rector, the Rev. Hiram R. Hulse, it being the tenth anniversary of his taking charge of the parish, during which time a new church building has been erected. Mr. Hulse was given leave of absence for a time to serve as general secretary of the M. T. O. Movement.

St. Paul's Church, Ossining (the Rev. N. P. Dame, rector), has secured a site costing $3,000 (which has been paid) for a parish building.

Missionary Day was observed in Ossining by an afternoon union service held in Trinity Church, in which the following congregations participated: Trinity and St. Paul's, Ossining; St. Augustine's, Croton; St. Mary's, Scarborough; All Saints', Briarcliffe.

The trustees of the Church of the Holy Rood (the Rev. Stuart Crockett, rector), have decided to sell the property at the

corner of Broadway and 181st Street on account of the location having become noisy, and a business section of the city. Application to the Bishop and Standing Committee has been made for permission to give title. The property consists of nine valuable city lots, a stone church building, and a parish house. The chapel work is maintained at the extreme northern end of Manhattan Island, and was founded in 1893. Title to a new property located in a fine residential section at 179th Street and Fort Washington Avenue, was taken this week. A men's club and a cadet corps have lately been organized in this parish, both of which have become very successful. On January 12th a flag and drum were presented to the latter by the rector.

A SUCCESSFUL READING ROOM.

The Free Reading Room Association of Calvary parish, which was organized forty years ago by the present Bishop of Western New York, and for many years was located in a vacated market in East Twenty-fifth Street before occupying its present quarters at 346 East Twenty-third Street, is a great feature in that vicinity. It reports a total attendance from October, 1907, to October, 1908, of 63,385, an average per month of 5,448, being over 3,000 more than the aggregate for the corresponding months of 1906-7. The room is open every evening and on Sundays from 11 A. M. On a cold winter's night this is a place of safety and a blessing to many.

ARRANGEMENTS FOR LONDON HISTORICAL PAGEANT.

[*Continued from Page* 459.]

W. Digby Thurnam, Esq., a well-known barrister of Lincoln's Inn, writes to the *Times* in reference to the statement that the confirmation of the election of the Archbishop-elect of York will take place in the Church of St. Mary-le-Bow, Cheapside. This church, as he points out, is the traditional home of the Archbishop of Canterbury's judicature. But the confirmation of an Archbishop-elect of York is an act of the Northern Province, "and one in which the Archbishop of Canterbury, as such, has no more concern than has the Primus of Scotland or the Bishop of Rome." Mr. Digby Thurnam contends that the letters patent should be directed to the Bishop of Durham and those other Bishops of the Province of York. Without the concurrence of three Bishops of the Northern Province, it may be doubted if the confirmation would be canonical. As regards the place, York Minster is the metropolitical church, and should, *prima facie*, be chosen. But if London is more convenient for the northern Bishops, then the precedents point to St. James' Church, Piccadilly. "The province of the Archbishop of Canterbury and the use of Bow church would," he says, "be wrong in principle, and would tend to confuse the public mind. The independence of the Northern Province should be jealously guarded." J. G. HALL.

AN ENGLISH VIEW OF AMERICAN DIVORCE LAWS.

THOUGHTFUL Americans are gloomily aware what the fate of their great country must be if the disintegration of the home goes on. In one state one marriage in eight ends in divorce. In the whole Protestant population 120,000 divorces take place annually, involving the misery of, it may be, half-a-million adults and children. "Marriage," said a Rhode Island judge, "is under the existing laws a licensed immorality." Shocking things occur, such as *ex*-husbands giving away their wives at the altar *ensecondes noces*, or *ex*-wives acting as bridesmaids to the new ones. There was recently the case of a man making over his young wife to his son, her stepson, and then arranging for a divorce, that nothing might interfere with the young couple's happiness. And the *Daily News* gives a case of a Maine woman suing her first husband for breach of promise to remarry her. There have been cases also of women divorced by their second partner for misconduct with their first. Had ancient paganism greater horrors than these? Nor are half remedies of any avail. The feeble attempts made by the Church in the United States to go back upon the laxity of its 1859 Canon, drawn up when Churchmanship was at its lowest ebb, have been profoundly disappointing. Nevertheless, those attempts, being based on compromise and indecision, deservedly failed. Our brethren over the water are untrammelled by connection with the State; yet the Bishop of Stepney tells us that it was the influence of the American Episcopate which prevented the recent Lambeth Conference from making the courageous and impressive stand that had been hoped for, in defence of the "sacredness and indissolubility of the marriage bond." Their wishes were right, but they could not rely on the support of their laity.—REV. DOUGLAS MACLEANE, in *Church Union Gazette*.

SCHOOL-BOY LIFE ILLUSTRATED BY THE LANTERN

Novel Form of Sociological Advance Explained to the Chicago Clergy

COMPLETENESS OF THE HIBBARD EGYPTIAN LIBRARY

Large Mortgage on St. Paul's Church Wiped Out

DR. HOPKINS' PLANS AS FIFTH DEPARTMENT MISSIONARY SECRETARY

The Living Church News Bureau
Chicago, February 2, 1909

BISHOP ANDERSON invited all the clergy of the city and suburbs to the Church Club rooms, on Monday noon, St. Paul's day, January 25th, to meet Mr. Edwin Milton Fairchild, the author of a recent and remarkable series of stereopticon lectures for imparting moral and religious instruction to children. Many of the clergy accepted the invitation, and were greatly impressed with the originality and promise of Mr. Fairchild's plan. He has been studying this important subject for a good many years, and has finally started out upon a totally new and original method. He took his camera with him to the playgrounds of the public and other schools and colleges, and took snap-shots of the fair and unfair actions of children and young men, in the midst of athletic contests, and also in the midst of school-boy fights, and from these, and other equally interesting scenes bearing upon his general theme, he has written and illustrated three most effective lectures; one on "Boys' Fights," one on "Ethics of Sport," and one on "What I am going to do when I grow up." These lectures he has given in various parts of the East, during the past year or more, to many thousands of grammar school children and high school students, and the movement is now brought to Chicago and the Middle West. He is coöperating with Churches and other centers of civilization, and his plan took at once with the Chicago clergy present at this noon-day address. A number of appointments were made forthwith, and strong tributes to the ability and originality of the lecturer were made by Bishop Anderson and other speakers. It is unquestionably one of the best methods for introducing a powerful moral ideal into the lives of the average American school children, girls as well as boys, that have ever come to the attention of Chicago's citizens, clergy or laity.

THE ORIENTAL SOCIETY.

That same evening the Oriental Society of the Western Theological Seminary held its mid-winter meeting, at the Hibbard Egyptian Library rooms in the seminary main building. The attendance was the largest in the recent history of the society, and included Bishop Anderson, Dr. and Mrs. D. R. Brower, and a number of the leading clergy of the city. The Rev. Z. B. T. Phillips, president of the society, was in the chair; the Rev. F. D. Devall was the secretary and read an interesting report; the Rev. W. O. Waters gave an encouraging report of the finances. The Rev. Dr. John Henry Hopkins made a brief address, reviewing the remarkable work done at the seminary by the Rev. Dr. O. A. Toffteen, and the address of the evening followed, by Dr. Toffteen, who told of the recent efforts being made in Biblical criticism to establish the original text of the Old Testament. The members and guests were also shown through the remarkable library which is now at the disposal of the Rev. Dr. Toffteen and those fortunate enough to study under his guidance. The munificence which has provided the funds for the creation of this library has now placed the Western Theological Seminary in the forefront among all the institutions of learning in the world, so far as the equipment of its Old Testament department is concerned.

This "Hibbard Egyptian Library" of the Western Theological Seminary, as it is called, was founded by Mrs. Lydia G. Hibbard in the summer of 1907, for the purpose of supplying a first-class, serviceable reference library for the Old Testament department of the seminary. The lecture room of Dr. Toffteen was put in first-class order, and furnished in a way suitable for library as well as recitation purposes. All the books of the library were placed in this room, but the library has been growing so rapidly that at Christmas last it was necessary to add two more rooms, which were joined to the first one and fitted up in the same manner, so that the Hibbard Library now consists of a suite of three rooms.

The first room is called the Assyrian Room, and contains works on the Cuneiform literature. This section of the library is now completed, or nearly so, and will be entirely completed in the next few months, as orders have been placed for all works dealing with this subject.

The second room is devoted to Semitic Bibles and Philology.

Here are complete sets of Semitic Inscriptions, grammatic and lexicographic works on the different Semitic dialects, facsimiles and early and late editions of Hebrew, Syriac, Samaritan, Arabic, and Ethiopic Bibles, Targum, and Talmud. One section is reserved for Polyglot Bibles. In this room also are the cabinets for the card-catalogues and the correspondence of the library, as well as the typewriters, reproducing machine, and other materials used by Dr. Toffteen's secretary.

The third room, still used as a recitation room, contains the following sections: Egyptian archaeology and inscriptions; Coptic literature; Greek Bibles and Papyri; Latin and English Bibles, and Modern works on the Old Testament; Comparative Religion; Ancient History. Of these the most expensive and extensive is the section on Egyptian inscriptions, which contains now about five-sixths of all texts published, including such works as "Description de l'Egypte," "Roselline," Champollion, Lepsius, Brugsch, Mariette, Masperot, DeMorgan, and complete sets of the publications of the French, German, and English Exploration Societies. The section on Greek Papyri is now complete, and so is the section on the photographic and facsimile reproductions of Biblical manuscripts. By saying that these sections are "complete" is meant that orders for all works in these sections have been placed with European houses, although they have not in all cases arrived.

In each section of the library care has been taken to secure complete sets, as far as possible, of all the scientific journals dealing with that subject.

Bishop Anderson closed this very interesting meeting of the Oriental Society with an address in which he paid a high tribute to Dr. Toffteen, especially emphasizing the doctor's influence in arousing the spirit of study among the busy clergy of the diocese. The "Post-Graduate class" this year, consisting entirely of the clergy, has been the largest in the history of Dr. Toffteen's work at the seminary. The Rev. F. D. Devall, the secretary of the society, was requested to write to Mrs. Hibbard on behalf of the Oriental Society, a letter expressing their deepest appreciation of her generosity in establishing this superb library.

LARGE MORTGAGE WIPED OUT.

Congratulations are pouring in upon the rector and members of St. Paul's parish, Hyde Park, Chicago (the Rev. Dr. Herman Page, rector), on the occasion of the tearing-up of the $50,000 mortgage which has until lately encumbered the church property. This heavy debt, incurred for building this large and handsome church, was reduced to about $10,000 a year ago, and the final payments were raised since last fall, so that on the First Sunday after the Epiphany, January 10th, the service of thanksgiving was held, and the Rev. Dr. Page tore up the mortgage before the congregation, the offering of the morning paying off the whole balance. The whole day was filled with a deep spirit of gratitude, and the music, under the direction of Mr. John Allen Richardson, organist and choirmaster, was festal and uplifting to a degree. The three choirs of the parish united in the mid-day service, making a grand chorus of nearly 100 voices. The fiftieth anniversary of the organization of St. Paul's parish will take place in a few months, and the church will be consecrated as part of the festival at that time. During these fifty years there has been scarcely one twelve-month in which St. Paul's has been free from debt. At one time the debt was $126,000. It was as much as $50,000 quite recently. The current income from pew rentals and Sunday offerings is about $15,000 a year, possibly the largest in the diocese. The parish is conspicuous for its many charities and for its large contributions to the general missionary work of the Church. The interior of St. Paul's church has lately been adorned by the addition of three very beautiful carved panels to the reredos. These will be illustrated and described in detail in next week's issue. They are among the most valuable additions to the Church ornaments of the diocese made within recent years.

NORTHERN DEANERY MEETING.

The sixtieth meeting of the Northern Deanery of the diocese was held on January 19th and 20th at Christ Church, Harvard (Rev. F. E. Brandt, priest in charge). The sessions were, as is the rule at Harvard, very well attended by the people of the Church. Dean Fleetwood presided, and gave an introductory address, in which he congratulated the mission on obtaining a rectory, and expressed the hope that next time the deanery met there they would see a much needed parish hall in use. The Rev. N. W. Heermans gave an account of the progress at De Kalb, where a new church is shortly to be built. Other addresses were by the Rev. E. Weary, on "Personal Experiences as a Missionary in Labrador"; the Rev. W. I. A. Beale, on "Habit"; the Rev. W. O. Butler, on "Fraternal Orders"; and the Rev. F. J. Bate, on "The Church and the Man"; while Dr. H. C. Wilson, well known as a specialist in Church music, spoke very interestingly and instructively on "Congregational Singing." The Rev. G. R. Hewlett, a new member of the deanery, and now rector at Batavia, preached an excellent sermon. The next meeting of the deanery will be held at the Church of the Redeemer, Elgin, in April.

DR. HOPKINS' NEW WORK AS FIFTH DEPARTMENT SECRETARY.

The various organizations connected with Epiphany parish have been showering upon the Rev. Dr. and Mrs. Hopkins numerous gifts during these last few weeks of Dr. Hopkins' ten years' rectorate. Epiphany guild has given Mrs. Hopkins a silver bag, and Dr. Hopkins a very handsome gold watch and a vestment case; while the choir has provided him with a silk cassock, and the Sunday school, the Girls' Friendly Society, the Daughters of the King, the St. Margaret's guild, have all added their gifts of many articles, some of which are to equip the forthcoming journeys of Dr. and Mrs. Hopkins with comforts as they travel around the Fifth Department together. On the Feast of the Purification they start for the diocese of Ohio, where Archdeacon Abbott, with the sanction of the Bishop of Ohio and the secretary of the General Board of Missions, has arranged for them a most elaborate itinerary for the whole month of February, the outline of which is a document of about 1,500 words, giving even the hours of the arrival and departure of trains, and enumerating nearly forty different parish churches or houses where missionary services or meetings are to be held in twenty-two different cities and towns of the diocese of Ohio. The four Sundays of February are scheduled for Toledo, Cleveland, Sandusky, and Akron, with their suburbs. After returning on March 1st to their Chicago home at 348 Ashland Boulevard, for a few days of rest, Dr. and Mrs. Hopkins are next to go to the diocese of Indianapolis for the remainder of March, and will spend Passion week in St. Louis. There are from one to four appointments made for these missionary gatherings in Ohio for every day but two throughout the whole of February, and there will be three large gatherings of Woman's Auxiliary branches, in as many cities. Mrs. Hopkins is to address the Auxiliary workers and other groups of women in almost every parish mentioned in this carefully prepared itinerary. Archdeacon Abbott of Ohio has been busily corresponding about all these plans for a period of six weeks past. Nothing could be more complete than the itinerary which has resulted, as the secretary of the Fifth Missionary Department begins thus his first series of services and meetings.

The Rev. Dr. L. P. McDonald, Epiphany's new rector, reached Chicago with Mrs. McDonald and their family on February 1st, and have taken apartments temporarily at "The Glenwood," No. 169 Ashland Boulevard. A reception will be tendered them by the vestrymen and their wives, at the parish house, on the following Thursday evening, February 4th.

VARIOUS NOTES.

Large numbers of Church people from all parts of the city and suburbs attended the reception given on Thursday, January 28th, by the Sisters of St. Mary, at the new Nursery Building adjoining the Home for Girls, on Jackson Boulevard. This newly acquired building will greatly aid the Sisters in caring for the infant children of many troubled parents, deserted wives, and the other victims of distress which may so readily be found in a great city.

The parishioners of St. Paul's-by-the-Lake, at Rogers Park, speaking through their vestry, have lately increased the salary of their rector, the Rev. Richard Rowley, in the sum of several hundreds of dollars a year. Upon the recent return of the rector and Mrs. Rowley from a vacation, the vestry gave the rector a purse of $100, and some other friends in the parish gave them a present of a fine horse and buggy. The St. Mary's guild of this parish has raised during the last two years the sum of $2,000 for the purchase of the new organ which was installed about two years ago. The instrument is now paid for in full. The work at St. Paul's-by-the-Lake is prospering in every department.

"FAREWELL OF TERTIUS."

With this letter "Tertius" lays down his pen as the Chicago correspondent of THE LIVING CHURCH, obliged to discontinue because of a change in his regular work. He desires to state his sense of deep privilege at having been allowed to write for a journal which he admires so thoroughly, and also to state his sincere thanks to the clergy and laity who have so thoughtfully aided him for these past two years, in his efforts to gather the data concerning the Church's life in the city and diocese of Chicago.

TERTIUS.

CONSECRATION OF DR. HARDING.

THE Feast of the Conversion of St. Paul dawned bright and clear in Washington as a good token for the new Bishop. At all the city churches there were early celebrations of the Holy Communion, and at St. Paul's two celebrations.

Long before the scheduled hour, 11 o'clock, a vast throng had filled large old Trinity Church, of which Archdeacon Williams is the rector, and where the consecration of the second Bishop of Washington was to take place. The admission was by ticket only, but a long double line filled Third Street, and extended around into C Street, hoping to gain admission sometime during the service if only for a moment.

There were not many special decorations. At this season the churches are all sufficiently decorated as it is. And the beauty of the evergreens added a softening touch to the white hangings and vestments used for the Feast of the Conversion of St. Paul as well as for the consecration.

RT. REV. ALFRED HARDING, D.D.,
Bishop of Washington.

The master of ceremonies, Canon Bratenahl, with his efficient corps of assistants—Rev. Dr. Devries, Rev. J. H. W. Blake, Rev. E. S. Dunlap, Rev. Dr. C. Ernest Smith, and Archdeacon Williams—made all necessary arrangements, so that the great procession started promptly at the appointed hour. There were 350 men in line, and when the master of ceremonies chanted the preparatory collect, the doors of the parish house were opened and the long procession was started on its way up the nave. The music was under the direction of Mr. Edgar Priest, organist and choirmaster of St. Paul's, and St. Paul's choir sang the service. The crucifer, Richard Sinclair, led the procession, after the assistant master of ceremonies, Rev. G. F. Dudley of St. Stephen's. St. Paul's choir followed, in charge of the Rev. C. H. Holmead of St. Paul's. Then followed the students of the Theological Seminary in Virginia, headed by Mr. Charles F. Warner; the lay deputies to the diocesan convention; diocesan lay readers, in charge of D. R. Covell; the visiting clergy, numbering 50, headed by the Rev. C. S. Abbott, Rev. G. F. Peter, and Rev. W. N. Pierson; the faculty of the Theological Seminary in Virginia, in charge of the Rev. J. H. Nelms; the standing committee of the diocese of Maryland; the Washington clergy, in charge of the Rev. E. M. Thompson, Archdeacon Graham, and the Rev. F. C. F. Shears. The mace bearer headed the last section, marshalled by Rev. Dr. C. Ernest Smith and Rev. F. B. Howden, consisting of the Cathedral chapter. The Standing Committee and the testimonialists then followed the attending Bishops: Bishop Walker (Western New York), Bishop Adams (Easton), Bishop Gibson (Virginia), Bishop Horner (Asheville), Bishop Parker (Coadjutor New Hampshire), Bishop Kinsman (Delaware), Bishop Gravatt (Coadjutor West Virginia), and Bishop Darlington (Harrisburg). Next came the attending presbyters, the Rev. W. A. Mitchell and Canon Craighill; the Bishop-elect; the presenters, the Rt. Rev. Ethelbert Talbot, D.D., Bishop of Central Pennsylvania, and the Rt. Rev. William A. Leonard, D.D., Bishop of Ohio; the preacher, the Rt. Rev. Charles E. Woodcock, D.D., Bishop of Kentucky; the consecrators, the Bishop of New Jersey, the Bishop of Pittsburgh, the presiding Bishop.

Then the great consecration service began, the venerable Presiding Bishop being the celebrant. So without doubt the greatest day in local Church annals began. The sermon by Bishop Woodcock was masterful and wonderful in many respects. The vestments of the new Bishop were presented by his old congregation of St. Paul's; the pectoral cross by the faculty and students of the Cathedral school, and the episcopal ring by devoted friends. At the recessional the second Bishop of Washington, the Rt. Rev. Alfred Harding, D.D., marched immediately in front of the Presiding Bishop; otherwise the procession moved in reverse order.

May God's every blessing rest upon the diocese and the Bishop of Washington.

THE SERMON.

Bishop Woodcock took his text from St. Matthew 22: 21: "Render therefore unto Caesar the things which are Caesar's, and unto God the things which are God's." After stating the dilemma by which Pharisees and Herodians sought to entrap our Lord, and showing how He met it by recognizing a clear distinction and resolving the two classes of duties into a higher unity, the Bishop said, in part:

No wiser answer could have been given than that which our Lord gave to His questioners. It is timeless in its application, for it is the universal solvent of all perplexing questions relating to Church and State, as well as to all social and spiritual relations. If men should heed the principle here laid down, there would be no clash of duties, no absorptions which lead to the confusion or neglect of either the higher or the lower responsibilities. No man can escape his twofold obligations, namely, to Caesar and to God.

I. This general truth can be particularized and brought close home to ourselves. I speak of two things to be rendered to Caesar. The first is our loyalty. This is expressed in—

1. *The Pride of Citizenship.* A nation, like an individual, has a character, and by that character it is known, by that character it will be judged, and by that character it will stand or fall. What is the character of a nation? It is the combined or composite character of all its people. No nation will long survive whose people have lost their veneration for the past and their reverence for the present. We are told that "recollection is the basis of national greatness." If this be true, then there is also a present day truth, that traditions, worthy of preservation, must be capable of translation into the living thought of to-day. We have inherited a blessing, and we stand as pledges to our forefathers and guardians for our children that we will honor our heritage by a loyal rendering to the State of the things which belong to the State.

The present day has been characterized as an age of corruption, an era of greed, of graft, and of grossness, with all its attendant disrespect for law and lack of moral integrity. The superlatives of criticism and hyper-criticism have been exhausted. We should be blind indeed, if, in individual cases, we could not appreciate that flagrant disregard of law and morality have justified honest and competent judgments against them. Notwithstanding, this is not so much an age of corruption as it is an age of exposure, which, if the signs fail not, will merge into an age of reform.

We have not lost our faith and confidence in the future of this land, nor in the inviolability of its institutions. For this beloved land is, and under God ever shall be, "the people's government, made for the people, made by the people, and answerable to the people." A good American must first of all believe that America is good enough for Americans. Should he, however, fail in this belief, then all good Americans believe that America is too good for him. The standard of a man's worth and his loyalty in this land is his unsullied and unassailable American citizenship.

2. The second duty to the nation is *Respect for law.* Obedience to law is the highest test of citizenship. Government consists not in the consent of the governed, but in the government's faith that its citizens will be obedient to law; that they will respect the rights, the liberties, the lives, and the property of their fellowmen. Respect for law takes no advantage of the mistakes of law. It boasts of no skill to drive a four-in-hand through any statute. If we would endow

this country, but not with gold; if we would make her strong, but not with army and navy alone; if we would give her honor in the eyes of all the nations, but not because of her size, her resources, and her material successes, then let us teach and live and illustrate an allegiance that is not ashamed of obedience to, and respect for, law.

II. In the next place, we turn from the things that are Caesar's to the things that are God's. Who is God and what does God demand? Something more than can be satisfied with the currency of Caesar, yet something which every man owes God, else would it not be a duty. What is the nature of this obligation? While it is truly a debt, yet it reaches its perfection only when it becomes a free-will offering. Man is more representative of God than a whole universe. The child is related to the father. What, therefore, a son of God renders to God can be rendered to no one else. To God, then, the things that are God's. I turn to speak of but two.

First, *Love.* The world may define love as a sentiment; the Gospel reveals it as a principle. Love is the compelling force behind all duties, interpreting them and exalting them into heaven-born privileges. Thus prayers and sacraments and worship are not incidentals, for they are essential parts, they are inherent necessities of the spiritual life. Love renders these as the things that are God's. Formalism offers them as obligations, but love offers them as gifts.

In his loyalty to Caesar the modern Herodian would be satisfied to comply with that which appeals to the world. He would build libraries, colleges, gymnasiums, and hospitals, and stop there. He has paid tribute to Caesar in his duty to the world. But the Church for love of God, and as a free will offering, is inspired to build here at the nation's center a temple to the glory of God. Here will stand the city of God as a beacon on a hill, not to look down upon the things of man, but to teach man to look up into the face of God. To teach them that humanity has its only true interpretation in Jesus Christ. To admonish them that "righteousness exalteth a nation." To call attention, in the strife of parties and the struggle of policies, "as much as lieth in you, be at peace with all men." In this unique position, and with its peculiar coign of vantage, this Cathedral will minister not merely to Washington, but to the nation, and to all nations. It will have a mission as wide as America and all her possessions, even the isles beyond the seas. Truly this was royally conceived and rightly named a National Cathedral, and when men shall give heed they shall find that "this is none other than the House of God." Here let men learn that "God is no respecter of persons," but that He is "found of them that diligently seek Him." Here let Caesar gaze, and let the world "read, mark, learn, and inwardly digest," "what doth the Lord require of thee but to do justly, and love mercy, and walk humbly with thy God."

It is not in parenthesis that we would at this point laud and commemorate the titanic labors of him who, under God, was inspired and instrumental in laying this Cathedral Foundation on broad and sure lines. The late and widely beloved Bishop of Washington had a vision—a vision that was a revelation. With a faith that never faltered, with a courage that never wearied, with energy unabated, he "rendered unto God the things that are God's." Truly, indeed, we may say of him, "though full of cares and full of years, of neither weary, but full of hope and full of heaven." May light perpetual shine upon him!

Second. The second free-will offering is *Service.* Love is placed before service, because he who does not love will never understand.

Love gives a motive for service. What is service? It is the fruit, and, if we be not too timid, the sacrament, of our love. Work uninspired turns to drudgery; but love is a compelling power which finds rest in service.

Service to God is not complete in civic and social righteousness. That may be so expressed that it belongs to Caesar, and as Caesar's should bear his superscription. Social and civic righteousness we should aim at, but not as being the sum of righteousness. If it ring true, it is the extension and expression of Godly righteousness. There may be social and civic reform, but Godly righteousness carries it a step further, to its rightful conclusion, and that is social and civic redemption. To confine righteousness to Caesar would be to mistake a part for the whole, and may end, first in cant, and then in hypocrisy.

Put God before all things, and your service will not get mixed with duties to Caesar. You will not honor Caesar less for loving God more.

My brother: you have been chosen to the highest office within the gift of the Church. Men rightly esteem this office to be an honor—an honor "which no man taketh to himself." The honor of the office, however, weighs but little compared with its responsibilities. You will have cares which no one can share; you will have duties which may not be delegated; you will have to exercise discipline; to dare, when necessity arise, to be unpopular, for God and the Church's sake. You will miss many of the intimate associations and close pastoral relations of the parochial life. You will have hours when there is just a great human loneliness in a life separated, not from your brethren, but for your brethren. Your associations with all men will broaden, and your associates for companionship and sweet converse sake will decrease. This is not their wish nor yours; it is a necessity and a sacrifice made in the peculiar work of this office. But despite the interruptions which occur, and the less frequent intercourse with those whom you have learned to love, the joy of service will be your compensation for all the sacrifices required in entering upon your new field.

Here at our national capital you have a unique, strategic position requiring the faithfulness of one who realizes that his call is to serve the Lord Christ. If God be for you, who can be against you? Spiritual leadership will count for far more than worldly wisdom. Preach Christ and His cross, though to some they be a stumbling block, and to others they seem but foolishness. The power of God will confound the wisdom of the world.

You have been chosen by your own people out of your people, and you have taken just as much risk as they. You, as well as the whole Church, are entitled to believe that you will have all the prayers, the loyalty, and the coöperation to which the clergy and laity of this diocese are committed by their action in electing you their chief shepherd. Never let your faith waver in the confidence that this will be yours in rich abundance. We have come to elevate you to this high office and to wish you God-speed in your many and great labors. To you and your people may God give His blessing, and that "peace which the world cannot give."

SOUTHERN FLORIDA CONVOCATION COMMENDS CLOSER RELATIONS WITH ORIENTALS.

INTEREST at the convocation of the missionary district of Southern Florida, held at Tampa beginning on Tuesday, January 12th, centered particularly in the portions of the Bishop's address relating to his visit to Eastern ecclesiastics last year.

After telling of his visit to Jerusalem and his interview with the Patriarch, as representing the American House of Bishops, and looking toward unity with the East, the Bishop spoke of various attempts at unity in general and some discouragements. In this connection he said: "We have had the case of Canon 19, and while I was one of the few who voted against the proposed clause in the House of Bishops, I think too much importance has been attached to it, and, mere ripple that it was, it has been swelled into a wave of mountain height by those who have read into it "an Open Pulpit" and other exaggerations which, it seems to me, only a disordered imagination could possibly find in the language of the canon as finally adopted. McGarvey and his companions made it the pretext of their action, but if that is the best excuse they have to offer for their exodus from the Church, then the Church is far better off without them than she would have been had they remained in the fold. 'They went out from us, but they were not of us, for if they had been of us, they would, no doubt, have continued with us.'"

The Bishop then spoke of Jerusalem, the Mother of all Churches, coming down in her apostolic purity, never having been subject to Rome, and regarding Rome as a schismatic Patriarchate. We have been subject to Rome. We have been influenced too greatly by the West. We need to get nearer to the East. We must read the signs of the times. God seems to be leading us to take the first steps toward unity. Dr. Newman Smyth's book is one of the remarkable signs. Protestants are suffering for what the Anglican Church has, the Historic Episcopate and all that goes with it, and they are beginning to realize it. The Australian movement *may* some day be turned in the direction to bring about steps toward unity from that quarter. In England, this country, and Canada, as well as other countries, laymen are coming to the front in the Church of England Men's Society, the Brotherhood of St. Andrew, and other similar organizations. The interest of the laymen is a good sign.

Then followed some plain and practical suggestions: "In trying times the Church and missions suffer. Christian people too often begin to economize in that direction. 'Seek ye first the Kingdom of God and His righteousness.' Are you always putting Christ and His Kingdom *first*? I am sore pressed, especially in regard to the Indian work and the Cathedral School for Girls. Appeals made to my own people are not always responded to. In regard to the Woman's Auxiliary, many places are to be highly commended. Splendid work is being done and the priest is interested. But there are places where neither clergy nor laity are doing their duty. The priest does not call the members together and open their meetings. In some places the clergy even discourage the Woman's Auxiliary. All efforts are put into the guild. These conditions are far from general, but it is necessary to speak plainly. The entire support of your Bishop comes from the Board of Missions, not anything from Southern Florida. Help for a majority of the clergy is also from the Board of Missions; there is not a parish or mission which has not had missionary help. In the face of these conditions, I am astounded when I hear a priest discourage the Woman's Auxiliary and other missionary work." The Bishop then made a personal appeal for earnest prayer and active service. Next year is the fiftieth anniversary of his ordination to the priesthood and he requested that the council meet in Orlando in our humble and modest Cathedral. "Ah, that we may all then be lifted up, by having made some special effort during this year, and by having accomplished some specific work for the Master."

REPORTS AND DISCUSSIONS.

In the business session that followed, there were quite a number of reports from committees, officers, and organizations, among which was the report of the chairman of the Southern Florida committee

for promoting the interests of the $5,000,000 plan for Clergy Relief. There had been considerable correspondence in order to get in touch with the central committee.

On the second day the members of the Woman's Auxiliary made their corporate Communion, and in their own sessions they undertook special work for the Seminoles and for the Cathedral School for Girls. The Rev. Irenaeus Trout addressed them on the subject of the Seminoles.

At the morning session of the council there was much detail of business. The following preamble and resolution was offered by the Rev. Campbell Gray and seconded by the Ven. T. H. Johnston:

"WHEREAS, We, the members of the Council of Southern Florida, realize the great importance of the movements of our time toward Christian Unity; and

"WHEREAS, In one particular organization, viz., that of the Anglican and Eastern Orthodox Churches Union, our Bishop being the first of the Bishops in the United States to become a member, it seems befitting that we follow in his footsteps; be it therefore

"*Resolved*, That we heartily endorse the work of the Anglican and Eastern Orthodox Churches Union and recommend all to prayer and work in this organization for union between the Anglican and Eastern Orthodox Communions."

The following addition to the resolution was offered by Dr. Richardson, one of the lay delegates from Tampa: Be it further

"*Resolved*, That the Southern Florida delegates to General Convention be instructed to present a similar resolution to the General Convention of 1910 as coming from Southern Florida."

There were a number of forcible speeches from the Bishop, the clergy, and the laity, and it was enthusiastically and unanimously passed.

In the afternoon session the Council was occupied chiefly with local affairs. The following resolution was offered by the Ven. B. F. Brown and was passed:

"*Resolved*, That our delegates be instructed to request the House of Bishops to construe Canon 19."

The following were elected delegates to the Missionary Council of Sewanee to meet at Montgomery next year: Clerical—The Rev. Messrs. C. T. Stout, T. H. Johnston, Campbell Gray, and B. F. Brown; lay—Dr. Richardson, Mr. Armstrong, Dr. Sargent, and Mr. Meminger.

At 7:30 P. M. there was a missionary meeting, the speakers being the Rev. A. C. Killheffer of Braidentown; Dr. Godden, medical missionary, and the Rev. Irenaeus Trout, clerical missionary to the Seminoles.

On Friday at 7 A. M. the Bishop celebrated the Holy Eucharist and made his charge to the Daughters of the King, who met again at 2 P. M. for their business session.

MISSIONARY BULLETIN FOR JANUARY.

NEW YORK, January 22, 1909.

IN response to our letters we now have been informed that fifty-three dioceses and missionary districts have up to this time made apportionments to their parishes and missions, or in a few cases have taken other means to secure the quota which has been asked for from them. Last year at this time we had heard from fifty. Doubtless we shall very soon hear from the Bishops who have not yet sent replies. The dates on which these apportionments were issued will be found in the accompanying summary of statistics. We hope that the fact that these parish apportionments have been made will soon show its effect in the increased amounts received from parish and individual offerings, and the larger number of parishes remitting. We have received toward the apportionment, $60,531 to January 1st, this year, compared with $53,542 to the same date a year ago, and 955 parishes have been heard from against 753 last year.

The total of the appropriations and last year's deficiency is $1,144,372, of which there has been needed $411,000 during the four months ending January 1, 1908, while during the same four months only $111,000 in contributions toward this sum from *all sources* has been received.

When we consider that we have over six thousand six hundred parishes and missions in the Church, this showing, although it covers an increase, is not very satisfactory for four months, or one-third of the year, for the appropriations of the Board have been necessarily increased over those of a year ago. The increase shown if continued for the whole year at the same rate would not even take care of last year's deficiency, and would not prevent a still further large deficiency on September 1st next.

While all this is a great discouragement, I do most earnestly pray that the Church will rise to the opportunities presented, and that we may be able to close the year without a deficit.

To this end, large and early offerings are most essential.

GEORGE C. THOMAS, *Treasurer.*

THE JOINT COMMISSION ON SUNDAY SCHOOL INSTRUCTION.

THERE was a meeting of the Joint Commission of General Convention on Sunday School Instruction at the residence of Mr. George C. Thomas in Philadelphia, on January 20th, when twelve of the twenty members were present, as well as official representatives from the American Church Sunday School Institute, the Joint Diocesan Lesson Committee, and the Federation of Sunday School Commissions. Bishop Horner of Asheville was present as a visitor.

The meeting was peculiarly noteworthy in the broad conception of the Sunday school it revealed, and especially in the promise it gave of a determined effort to make the Sunday school work of our Church rise to the full measure of its opportunity. The greatness of this opportunity, and the way in which it is being met by Christians of other communions, were forcibly brought before the Commission in a letter from one of its members whose temporary residence on the Pacific Coast prevented him from attending the meeting—the Rev. Dr. A. A. Butler. He especially emphasized the point, which the facts he presented made abundantly evident, that the personal work of men and women, who will devote their whole time to the effort, is indispensable to success in pushing forward the campaign for more effective religious education through the Sunday schools.

This same note was strongly struck by Dr. Bradner of Rhode Island, who, as secretary of the Committee on Teacher-Training, presented the report of that committee. He showed that it is just in those parts of the Church where we have secretaries in the field, giving their whole time to the work, that the greatest advance has been made. In the movement looking to the increasing of the efficiency of the teacher, this is especially marked. The International Sunday School Association, with over one hundred secretaries in the field, has been able to bring under systematic training a proportion of the whole number of teachers it touches which is far in excess of the proportion of teachers in our own Church who have been interested in this matter.

Acting on the recommendation of this committee, the Commission took certain steps looking to the perfecting of teacher-training work along the lines of its Standard course. The Teacher-Training Committee were given authority to ask the Sunday school authorities of each diocese or jurisdiction to appoint some person or persons to coöperate with the committee in pushing teacher-training. They were also given the authority to secure the preparation and publication of a text-book to be used in connection with the Standard course; and to take measures—such as the issuing of a list of required books, etc.—to encourage and direct teacher-training by home reading and correspondence courses. The committee reported that seven dioceses were already fully coöperating with the plans announced in the Standard course, that seven others had promised action or expressed their approval, while eight had expressed themselves as unable to coöperate at this time. The others had not been heard from up to date.

The weight of responsibility resting on the Church to educate religiously through the Sunday school, and the consequent demand that her Sunday school education be made the most effective religious education possible, was brought out in a report made by Canon Harrower of New York. Since the last meeting of the Commission a *questionaire* has been sent out to some 700 prominent educators throughout the country, asking their opinion as to the value of the public school system as an ethical education for our future citizens, and on the advisability of increasing its value by the introduction of religious instruction in some way, in particular by requiring the attendance of scholars within public school hours upon a course of religious instruction to be given on one afternoon each week in their respective places of worship. Canon Harrower reported a digest of the replies which had been received. In regard to the question of the ethical value of public school education decided difference of opinion was revealed. But in regard to the possibility, or even advisability, of introducing religious instruction, either in the way specifically suggested, or in any other way, the sentiment expressed was a decided and well-nigh unanimous negative; not, however, for the most part, because of indifference to the matter of religious education, but because it was felt that this is the province of the Church, not of the public school.

The Commission feel that the facts embodied in this report constitute an imperative demand for great efficiency in our

Sunday school work. They are really a challenge which the Church must meet or bow her head in shame, because it is clear from the tone of many of the replies that the bulk of these educators are convinced that she is not meeting it and do not believe that she will. They are surely as right about what the Church as a whole is doing in this matter, as they must be proved wrong as to what she will do when she once wakes up to the situation. In order to help her to awake to a realization of what earnest educators think of her responsibility, and of her present failure to meet it, the Commission ordered that so much of the report as is relevant be published in full.

One other important event of the meeting emphasized this same fact of a broadening vision of Sunday school work. A committee of five, with two consulting members, was appointed to consider the advisability of recommending to the General Convention of 1910 the formation of an executive Sunday school organization which shall have a relation to the Church similar to that of the Board of Missions. This committee will report to the next meeting of the Joint Commission, which will be held on May 11th in New York.

A MEMORIAL FROM THE NEW YORK CLERICAL UNION.

AT the annual meeting of the New York branch of the Clerical Union for the Maintenance and Defence of Catholic Principles, clergy from the dioceses of New York, New Jersey, Long Island, Connecticut, and Newark being present, a memorial relating to the Discipline of the Clergy, addressed to the House of Bishops, was presented and read, whereupon it was unanimously adopted, and the acting president was requested to transmit the same.

The text of the Memorial is as follows:

To our Reverend Fathers in God,
The Members of the House of Bishops:

Mindful of the serious and painful condition revealed by recent statistics regarding the unusual number of the clergy who have been deposed from the sacred ministry, we venture to petition you to take into consideration the whole subject of Deposition as provided for in the Canons of the Digest.

We are moved to this action because we are convinced that erroneous views are current concerning the nature and effect of deposition, to which the terms of certain canons lend a reasonable sanction, and because, moreover, the canonical regulations regarding it are in our view unduly severe.

Deposition is defined in Canon 35 thus: "Whenever a minister is deposed from the Sacred Ministry," "he is deposed therefrom entirely." In Canon 36 it is provided that, in certain cases, the deposed minister cannot have the sentence of deposition remitted until he has lived in lay communion for three years preceding his application for remission. Of course the canon recognizes the fact that Holy Orders are indelible by not requiring reordination; nevertheless the language of the canon is so clear as to the effect of deposition that the natural inference from it is, that he upon whom the sentence is pronounced ceases to be a minister, and becomes a layman, instead of a minister temporarily deprived of mission and jurisdiction.

The canons, strictly interpreted and enforced, make it impossible for the Bishop who pronounces the sentence to remit the same unless he has first the consent of the Standing Committee of his diocese or jurisdiction, and also that of four of the five neighboring Bishops; nor can he do so in certain cases until after the expiration of three years.

We are assured that great wrong has been done, and grievous suffering inflicted, upon some of our brethren, through the operation of these canons; and we feel most deeply that we may well appeal to our Fathers in God to take such action as may be possible under the circumstances to make it easier for them to exercise mercy and forbearance towards their unfortunate and often misguided sons. We appeal for our brethren on the ground of a common interest and sympathy. The temptations which beset us are great, conditions are often hard, sympathy and help are frequently withheld or denied when most needed, and the intellectual and spiritual unrest of the times are very real. It is little wonder that men are sometimes discouraged and dismayed, and that there are falls, and what may seem to be wilfully disloyal abandonment of posts of service.

Our method of dealing with such cases has too frequently made the way of return impossible, and caused greater evils than those from which we have sought to be delivered.

We ask, therefore, in all dutifulness, that until the canons can be either repealed or altered in the direction of greater mercy and justice, the final and usually irrevocable sentence of deposition be not pronounced until every effort has been made to withhold it. We suggest that, whenever possible, Suspension shall be substituted for Deposition; that in Canon 33 (lines 18 and 19) "and the said Bishop may then suspend the said minister for six months" shall be interpreted "shall then suspend," etc.; that in every case Suspension shall be preferred to Deposition, except after conviction in an ecclesiastical trial.

It is our conviction that the deposing and restoring powers should be equal. If a Bishop may depose he should be able to restore. If the consent of four of the five neighboring Bishops is necessary to restoration it should be necessary to deposition.

We respectfully call your attention to the fact that we alone of the Apostolic Churches of the West have the custom which is the subject of this petition. In particular, the Mother Church of England has no such custom. Her ministry has been, in our own days, adorned by many noble men who, having, in times of distress and unsettlement, lost heart and gone out of her communion, have returned and have been received with apparent readiness.

We do not wish to be understood as favoring the abandonment of all effective discipline, but only as asking for such enforcement of discipline as will tend to repentance and restoration, while bringing into clearer light the true relation of his Bishop to each of us as one on whose fatherly sympathy and help he may always rely.

J. S. MILLER, W. C. ROGERS,
F. M. CLENDENIN, D.D., C. MERCER HALL,
H. H. OBERLY, D.D., J. F. AITKINS,
A. RITCHIE, D.D., *Committee.*

At the same meeting the Rev. Dr. George M. Christian was unanimously reëlected president by rising vote. Other elections were: Vice-President, the Rev. John S. Miller; Treasurer, the Rev. Dr. Arthur Ritchie; Secretary, the Rev. C. P. A. Burnett.

THE BURIAL OF ARCHBISHOP SWEATMAN.

THE funeral of the Most Rev. Arthur Sweatman, D.D., Archbishop of Toronto and Primate of All Canada, took place at Toronto on the afternoon of January 27th. His body was laid in its last resting place in the family plot in St. James' cemetery, beside the remains of his son.

It was in St. Alban's Cathedral, which, when completed, will be the greatest and most enduring monument of the Archbishop, that his body lay in state from 10:30 A. M. until 1 P. M. Very large numbers of people took this opportunity of paying their last respects to, and taking their last look at, the prelate who had gone from them.

The doors of the Cathedral were closed at 1 o'clock, after which the relatives and family gathered for a short private service. The burial service, which commenced at 2:30, was partly conducted by Archdeacon Sweeny and Canon McNab, the Bishops present also taking part. A request had been made by the family of the Archbishop that the hymns, "Love Divine all Love Excelling," and Charles Gounod's "Come Unto Me," should be sung at the commencement. The other hymns sung were "Now the Laborer's Task is O'er," "Peace, Perfect Peace," and "On the Resurrection Morning." The organist who officiated at the consecration of Bishop Sweatman, thirty years ago, took part in the musical service. There was no sermon.

The Church was taxed to its utmost capacity to accommodate all who desired to be present. In addition to the Bishops and clergy, seats were reserved for representatives from the Dominion and Provincial Governments and from various societies and bodies, educational and otherwise. There were also about four hundred lay delegates to Synod and churchwardens present.

The Archbishop's last episcopal act was the consecration of Bishop Farthing of Montreal, on January 6th. He died of broncho-pneumonia, being ill only from Monday till the next Sunday.

THE GREATER PART.

Lo, we are lords of Earth! In every land
Man's master hand
Rules all and the great silences are fled;
Man's cities stain the air
And everywhere
The magic and the mystery are dead:
But unchanged evermore
Waits at the shore
The wonder of the plain and the abyss,
That lifting floor is trod
By none but God,
That sanctuary free from men is His.
The lesser part is ours: the waves are free;
God gave the lands to man—but kept the sea.

L. TUCKER.

THE PRESERVATION of health is a *duty*. Few seem conscious that there is such a thing as physical morality.—*Herbert Spencer.*

SOCIAL AND POLITICAL STUDIES.

XII.—Improvement of Legislation Through Co-operation and Trained Experts.

By Clinton Rogers Woodruff.

PRESIDENT SNODGRASS, of the Pennsylvania Bar Association, in his annual address last summer, after reviewing the course of Pennsylvania law-making since the adoption of the present Constitution in 1874, declared:

"Admittedly there has been a decadence in the quality of our legislative product. As a whole, at least on many subjects, our laws consist of a mass of disjointed acts which have only served to load our statute books and confuse the lawyers and judges who are called upon to apply and construe them.

"That a redundancy of laws is an evil no one will deny. That the evil is intensified by haste and carelessness in their preparation and passage is so obvious that it needs no demonstration. But what shall be the remedy and how shall it be applied? Manifestly, it cannot be attained by attempting to improve the composition of the legislature. So long as the present political methods are applied to the selection of those who are to make our laws, we cannot expect a higher standard of qualification than that which now prevails.

"The true solution of the problem, therefore, if found at all, must lie in an improvement or reform in legislative methods; that is, by providing some system by which the legislator may be aided in the discharge of his duties, without trenching upon his law-making prerogative. Profiting by the experience in other states, two methods have attracted attention: either by creating a legislative draughting department, as auxiliary to the legislature, or by establishing a bureau of legislative reference for the use of the members of the legislature and officers of the state government generally."

Prof. John Burton Phillips, in his admirable article, "Scientific Assis. in Law Making," asserts that 14,190 laws and resolutions were enacted in 1901 by the several states of the Union, and that several of the state legislatures passed upwards of 500 laws at a session, the average length of which is not over ninety days. He asks the pertinent question: "How can any man vote intelligently on the passage of so many laws in so short a time?" He might also have inquired with equal force: "How can so many laws be designed and drafted properly?" The answer is: "They are not." No small part of the growing mass of litigation is due directly to the slovenliness with which laws are prepared and passed; and the truth of Mr. Snodgrass' indictment is based thereon.

There is now nearly a full complement of state libraries maintained out of state funds. They serve a highly useful purpose as storehouses of original material and documents, of local history and memorabilia; but they have not begun to appreciate their full significance nor the splendid opportunities they offer for achieving a larger measure of efficient democracy. Outside of a few states, notably New York, Wisconsin, and Indiana, the collections, although in many instances highly valuable, are inert so far as potential governmental usefulness is concerned. As libraries they may be, and I take it in most instances are, well managed; but so far, except in the instances noted and in two or three others, they are managed primarily as libraries, rather than as important and effective links in our American scheme of government.

One of the leading library publications carries as its motto: "The public library is an integral part of public education." Surely we can accept this as a statement of sound public policy, concurred in by an ever-increasing number of people. To this plank in the platform of library propaganda, however, there should be added another of equal and coördinate value: "The state library, an important (if hitherto generally overlooked) factor in the development of an effective democratic government."

That the idea is not new I am fully aware; but it is far from being generally recognized or realized. Several years ago at the Narragansett Pier meeting of Librarians, the accomplished State Librarian of Pennsylvania, Thomas L. Montgomery, declared that when he first went to Harrisburg, then about four years previously, he found the State Library organized on such a plan as would furnish to the applicant any book in the collection with very moderate delay, but without any system that would furnish information from sources other than the usual references to officials who might know something of the subject under discussion. "It was just a state library, not well classified, without a catalogue, as we speak of catalogues at the present time, and confining itself merely to furnishing books for the members of the legislature and some other citizens who had the privilege of using it."

The then new librarian, in order to make the library a *state* institution in fact as well as in name, gave to his assistants the widest latitude to supply not only those who applied in person for information, but to send books to any part of the state and, in fact, to any part of the United States, when the information was such as could not be obtained from a local institution.

Mr. Montgomery, in detailing his own experience and in describing the steps he had taken to transform the Pennsylvania State Library into a modern machine for the advancement of the highest welfare of its constituency, was recounting the story of the transformation that is taking place in many parts of our common country.

The history of the beginnings of the important movement to make the library of special assistance to the law-maker needs no re-telling at my hands, and yet I would be derelict if I did not briefly refer to the establishment in 1890 by Dr. Melvil Dewey of the "Sociology Division of the New York State Library," and of its successful inauguration, and its maintenance for many years by the modest, but capable, Dr. Robert H. Whitten.

This division was established in order that the great New York State Library might "adequately fulfil its function as the state legislative library." To accomplish this highly important, although theretofore neglected, public duty it was declared to be the purpose of the division (1) to develop the resources of the library along lines of legislature and adminstration, and (2) so to organize these resources that they will be readily available for use in the consideration of legislative problems.

This was the genesis of the modern legislative reference library idea, to which Dr. Charles McCarthy of the University of Wisconsin has given so splendid an impetus, and by his teaching and preaching recommended so successfully to state authorities and to the people at large. His inspiring crusade is bearing abundant fruit in a demand for the establishment of similar bureaus or departments in connection with state libraries and their more general utilization by legislators and men of affairs. Already we have them in Wisconsin, New York, Indiana, Michigan, Nebraska, California, North Dakota, Alabama, and Virginia, and the subject is under discussion in as many more.

We must not forget, however, that the mere establishment of facilities, complete and comprehensive though they may be, does not of itself create a demand for their use. The New York Sociology Division itself furnishes a striking illustration of this point. It was established in 1890, and the librarian in charge, after writing letters to the members of the legislature stating that he was ready and willing to help them, remained in his office and waited for them to come to him. It is almost needless to add that they did not come. In the first place, they were too much occupied, and in the second they had not formed the habit.

As Dr. Whitten himself has pointed out in another connection:

"The library habit needs to be developed. Given an efficient working library and it will take a long time before the demands upon it are as great as they should be. Some men never think of going to a library for information. It is hard to get them into the habit. They have not been accustomed to having at hand a working collection that can be relied upon to furnish 'anything that's in print.' Going to the library for information is a habit that is hard to teach the business man and public official. It is the province of the librarian to encourage and stimulate the development of this habit in every possible way."

If it is a difficult task to create this habit in the business man and public administrator, it is a far greater one to create it in the legislator, who has a fairly high conception, not only of his duties and prerogatives, but likewise of his capacity to discharge his legislative duties unaided. While this is unquestionably the case, on the other hand it must in justice be said that the legislator is often painted in much darker colors than he deserves to be, and it only needs a Charles McCarthy to approach him in the right way to secure his assent to the proposition that law making is a highly complicated affair, needing skilled workers to handle it to the highest advantage.

The legislative reference librarian ought to be a tactful, diplomatic educator, one capable of dealing with men and bringing them to see things as he does. Corporate and other private interests have long appreciated the need for such work, as no small part of their success before legislative bodies has

been due to the skilful efforts of trained men who have educated legislators to their way of thinking.

The usual conception of a lobbyist is that of a man with a carefully brushed silk hat, a flashing diamond, and pockets bulging with currency. Not that there are none such, but some of the most successful lobbying has been done by men who spent not one cent over and above their own personal expense. I recall one such, who was in constant attendance at the two sessions of the Pennsylvania legislature of which I was a member. The man in question was present to do what is known as "protective" work. The members of the "black horse cavalry" had introduced certain "touch" bills, and this man's duty was to point out to the new and inexperienced members their unfairness and iniquity to the corporations he represented. He succeeded in defeating these measures through the persuasiveness of his tongue, and I never heard of his spending a cent on the legislators. Indeed, he was generally regarded as being as tight-fisted in money matters as he was invincible in argument in his chosen field.

I recite this incident to show that the average legislator is open to argument. Pernicious legislation is as frequently due to misleading information as to downright corruption. To point the moral, what is primarily needed if we are to improve the output of our legislatures is information, organized information, and the greatest opportunity of the legislative reference library is to supply this in a dispassionate, non-partisan, prompt, and effective way.

Legislatures do not object to having parliamentarians to advise their presiding officer. It is not regarded as a reflection upon their capacity, knowledge, or ability to have experts always at hand to advise them as to intricate and unexpected points as they arise. The parliamentarian of Congress receives as large a salary as the members, and in some states he receives many times more.

Why, then, should there be any reasonable objection to having expert draughtsmen to prepare the laws and expert advisers as to the contents of bills? Why should there be any feeling of hesitation in calling upon a well-regulated legislative reference library for assistance? That there is such reluctance, however, is indicated by the fact that Dr. McCarthy concludes his personal letters to legislators by the statement that "our work is entirely free, non-partisan and non-political, and entirely *confidential*."

Until such time as the legislator overcomes his prejudice against seeking expert advice openly in these matters, I presume it must be given to him "confidentially." It is the duty and the opportunity of the state librarian, if there is no legislative librarian, and of the latter if there is one, to give this assistance, and in this way contribute to the improvement of the quality of state legislation, which, as I asserted in the beginning, should be one of the prime functions of a state library.

Some one may object, and in all likelihood will, that what has herein been recommended is in effect that the state librarians should become lobbyists. And why not? What sound objection can be urged against the policy of helping legislators perform their duties to the best advantage of their constituents and of the state? Who in reason could object to the state librarian using the splendid resources at his command to help a coördinate branch of the government perform its duties honorably, acceptably, and for the advancement of the public welfare?

Here, then, is the first and greatest opportunity of the legislative reference library: to organize information and place it in the hands of those who will use it for the welfare of the state. Already we have such departments connected with seven libraries, and we have a municipal department in Baltimore. The State Library of Virginia does similar work directly, and I take it that, within the very narrow limitations which existing conditions impose, others will do the same; but reference libraries will not reach their highest degree of usefulness or realize their full opportunity until there is a well-equipped legislative reference department established in connection with every state library and until all such departments are in close and harmonious relations with each other. In short, the system must be extended to every state and then carefully coördinated, either through some specially devised clearing house or through the Library of Congress acting in that capacity.

Reference has already been made to the great quantity of state legislation. Its increasing complexity, due to the growing demand that the law-making power be more persistently availed of to regulate the affairs of mankind, is becoming more generally recognized. We may deprecate such a tendency all we please; but it is upon us and we must act accordingly. And herein lies another striking opportunity for the legislative reference library. It can place the experience of all at the command of each individual. It can assist in making legislation intelligible and effective, and it can prevent hasty and unwise enactments by showing what other states and foreign countries have done and how they have done it. If we can place a few horrible examples before the average legislator, he is apt to pause before he rushes in. If the legislative reference department can show by concrete example that a proposed scheme has not worked elsewhere, it may, and in most cases will, result in an abandonment of the experiment. Why should New York or Minnesota try something that Massachusetts or California twenty years before had tried and found to be futile? And yet how is the legislator in either New York or Minnesota to know of such an experience if there is no legislative reference department, or if there is one, if there is no disposition to use it?

The police of the country keep in pretty close touch with each other through their rogues' galleries and their Bertillon system, and more recently through an exchange of thumbprints, which Mark Twain told us about in a facetious way in *Pudd'nhead Wilson*. Experience has times innumerable demonstrated the wisdom of such an exchange of data. Indeed the inter-communication of the police officials has reached a highly creditable state of perfection.

If it is desirable to provide for the coördination and exchange of information concerning deleterious and detrimental influences, how much more important should we regard the establishment of some system whereby good and wholesome influences may be coördinated and intelligently disseminated, and what better agency can be devised than our already existing state libraries?

A national museum of comparative legislation has been frequently suggested and urged. If the work done by the legislative reference libraries now at work could be developed along the lines herein suggested, there would be no need of such a museum, because we would have a vital, official organism of far-reaching influence and power busily occupied in doing things in coöperation with the powers that be. Such a museum might be interesting to the student, but too far removed from the man on the firing line to be of much service. The commissary department, although having its line extending to all parts of the world, should be right on the field of battle, and in this instance that means right at the state capital where the state legislature meets.

The legislative reference library has also a great moral opportunity which must not be overlooked. Properly managed, it would work mightily for a uniformity in our national standards of morality which is greatly needed. At the present time a man may be guilty of a crime in one state which may not be one in another. He may be bankrupt in New York, but not in New Jersey. He may be divorced in North Dakota, but not in South Carolina. His promissory note may be good on one side of the river and outlawed on the other.

Perhaps if there was a more frequent interchange of information among states on the matter of legislation there would be less diversity of crimes and penalties and conditions. If there was greater uniformity of legislation, we would not have to ask, "What's the matter with Kansas?" We would know. As Dr. Woodrow Wilson told us not long since, so long as we are compelled to make this inquiry so long we will know that we are not a homogeneous people.

The American Bar Association is working steadily, and with a considerable measure of success, for uniformity of legislation along strictly legal lines. Its negotiable instrument and its bill of lading measures have been very generally adopted. There is also an effort being made in regard to marriage and divorce. Other agencies are agitating child labor and other sociological questions. The legislative reference librarian, by showing what has been done and what can be done along these and similar lines, can exert a widespread influence in the right direction. Such departments cannot act as propagandists for any particular view, but they can show conclusively the diversities that exist, the evils which follow such diversities, and what remedies have been successful in other places.

Knowledge—careful, exact, organized—will go a long way toward solving these and many similar problems now confronting the American people, and this the legislative reference library is the best prepared agency to present.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

THE VIRGIN BIRTH.

To the Editor of The Living Church:

REFERRING to the letter from the Bishop of Fond du Lac in your issue of January 9th:

The truth that God the Father still teaches His children, and that, too, directly, without priestly or Churchly intervention, is neither taught nor realized so often nor so generally as its importance deserves it to be.

It is recorded that on one occasion Jesus prayed as follows: "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent and hast revealed them unto babes. Even so, Father: for so it seemed good in Thy sight" (St. Matt. 11:25, 26). And from St. Matthew 16:17 we learn that St. Peter, even, was taught to know Jesus Christ as the Son of the living God by *the Father,* and assuming that the Father acts wisely and never wastefully, we perceive that not St. Peter alone, but no other person, can receive that same truth except from the Father, for Jesus said: "All things are delivered to Me of My Father: and no man knoweth the Son but the Father." And if the Father alone knows the Son, He alone can impart this knowledge, and without the Father's teaching it cannot be received.

The writers of the Gospels, St. John in particular, did not always follow the logical sequence of thought. Their style is often involved, and their teaching obscure in consequence. St. John, in chap. 1, v. 11, in reference to his Lord, says: "He came unto His own, and His own received Him not." By "His own," St. John obviously meant the Jewish people. After showing who did not receive their Lord he passes to the 13th verse before expressing the correlative thought showing who did receive Him, namely, those who had been born of God. And in order to emphasize this fact of divine birth as a necessary preparation and qualification for receiving Christ, he exposes himself to an interpretation that would not be admissible in declaring that those who received Him were not born of blood, nor of the will of the flesh, nor of the will of man, for it is self-evident that every one to whom St. John thus refers had been so born; but he makes this denial in order to emphasize fully and make clear that he refers to a birth of which God is the sole efficient agent and cause.

St. John's style renders his teaching liable to mistake as to the means whereby those who received Christ became the "sons of God." Analogy would indicate that they became "sons of God" by virtue of their being born of God, and this is doubtless the correct interpretation. It is not reasonable to suppose that they became "sons of God" by believing on His Name, yet it must be admitted that St. John's language justifies that interpretation. It involves the difficulty, however, of teaching that they were made sons of God by their *own act* of believing, while St. John says He (Jesus Christ) gave them the power (or right or privilege, as given in the margin of the Authorized Version) to become the sons of God.

The emphasis placed on belief and believing in this and kindred passages is due to mistaking the word for a "cause," when it is meant only to be a "sign"; and the latter, I submit, is its office here, the logical process being: All who were born of God thereby became the sons of God, and received Christ and believed on His Name. They received Christ and believed on His Name because, having been born of God, they were the sons of God, and their receiving Christ and believing on His Name were caused by their sonship, and were the sign or proof of that sonship—"the outward and visible sign of that inward and spiritual grace."

In St. John 3:3 we read: "Except a man be born again, he cannot see the kingdom of God," and in the 5th verse: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," thus teaching that to be born of God is indispensable to an entrance into His Kingdom and suggesting the analogy that it is indispensable also to a genuine belief in Christ and to a true reception of Him, this belief and reception being signs, or evidence, of sonship.

Respectfully yours, WILLIAM HOWARD.

Pacific Beach, Cal., January 21, 1909.

YELLOW FOR THE WEEKS FOLLOWING EPIPHANY.

To the Editor of The Living Church:

EVERY year when Epiphany-tide comes around I wonder why green is the color used for the chancel hangings after the octave of the feast itself. While green is very appropriate for Trinity-tide, all through the summer, as being the color of nature, it seems most inappropriate for mid-winter, when nature is usually dressed in her snowy garb—outside the tropics.

Why should not Epiphany-tide have a color of its own, that would be distinctive and appropriate to the season? I venture to suggest yellow as most suitable, as being bright and cheerful for the winter season, and looking well with the Christmas greens, and the symbolic color of light, and above all the color of gold, the first of the three precious gifts of the wise men to the Infant Saviour.

While not otherwise commending the Sarum sequence of liturgical colors, I find yellow was included in the scheme, being used for the feasts of "confessors." As those feasts are not now distinguished from those of martyrs, when red is used, the color yellow might be readily transferred and adopted for Epiphany-tide. *The Congregation in Church* says: "Cloth of gold might be used as a substitute for any other color."

I shall be glad to know how this suggestion strikes others, and who has the authority to change the color scheme.

Yours sincerely,

(REV.) HENRY MARTYN SAVILLE.

Waltham, Mass., January 27, 1909.

UNITARIAN PROPAGANDA—AN ADMIRABLE PRECEDENT.

To the Editor of The Living Church:

WILL you give space in your columns to the letter inclosed herewith? We should imitate the good, wherever it may be found, and I ask you to print the letter from the so-called *Christian Register,* hoping that it may result in some person or persons being moved to place funds at your disposal whereby you will be able to make a similar distribution of copies of THE LIVING CHURCH.

"THE CHRISTIAN REGISTER,
"PUBLISHED BY THE
"CHRISTIAN REGISTER ASSOCIATION.

"Rev. John H. Cabot, Ph.D.,
"Boston, Mass. BOSTON, January 26, 1909.

"DEAR SIR:—A fund has been placed at our disposal for the purpose of sending the *Christian Register* to ministers of denominations other than Unitarian. This is not done for proselyting or advertising purposes, or in the hope of inducing subscriptions, but simply in the interest of a better understanding between denominations.

"We therefore offer to send the paper to your address for one year, free of charge, if you care to receive it, with the agreement that it will be discontinued at the end of a year without expense to you.

"If you care to accept this offer, will you kindly fill out and return the blank below."

Surely there is a great and urgent need that ministers of the denominations should be better informed of the eternal principles of the Holy Catholic religion, and this could hardly be better accomplished than by sending broadcast many copies of your valuable paper, with its able expositions of the Catholic faith. Very truly yours,

Boston, January 27, 1909. JOHN HIGGINSON CABOT.

ST. PAUL AS APOSTLE TO THE GENTILES.

To the Editor of The Living Church:

YOUR New York Letter, issue of January 16th, gives prominent notice to certain remarks of the Italian historian, Guyhelmo Ferrera, on an imagined parallelism between Nero and St. Paul. Is it not time that a halt should be called in naming as "historical" any theory which proceeds along the old traditional explanation of St. Paul's activities, making him

less the apostle of the uncircumcision than a mere improver on the methods of the "Twelve"?

Few Jews accepted Roman citizenship, and those who, like the family of Paul, so far overcame the general Jewish dislike of it, must have differed considerably from their brethren. The great apostle's adoption of the Gentile name Paul; the historical environment he deliberately entered into in his missionary travels (see below); his parting, first with Mark, then with Barnabas, and his choice of Silas, a Roman citizen, in the place of the latter; and of Timothy, uncircumcised at the time, and a citizen of a Roman Colonia, in the place of the former; also, of his companions Titus, Luke, and the rest, the majority of whom were Gentiles, if not Romans as well—are all facts which emphasize the true character of the man, and further point to a carefully considered plan of a missionary campaign, which certainly did not leave the imperial city to be represented in the Christian Church by "a small group of Oriental idealists," as Ferrera and others would have it.

This is proved almost to a demonstration by an historical investigation of the apostle's missionary method. Immediately after his adoption of his Roman name, he goes straight to Colonia Antiochia (Psidia), parting with Mark on the way. This was the chief city of a nest of six Coloniæ, connected together by the splendidly built "Royal Road." Leaving these, under stress of sickness, he spends some time in Iconium, a Romanized town (afterwards a Colonia), but his later activities in this first journey do not go beyond the influence of the colonial region; so that for the greater part of it he was practically appealing to the better educated class of Roman citizens. If subsequently he entered northern Galatia at Colonia Germa and the Romanized city of Pessinus only would he find a similar environment; but we know that he passed by many towns in the Province of Asia containing thousands of Jews and the lower trading class of Romans, to go to aristocratic Colonia Alexandria Troas, another city of the first class, and having also its region. From there he goes to Colonia Philippi, another chief city, having intimate connections with Coloniæ Apri, Cassandreia, Dium, and Pella. Next we find him settled at Colonia Corinthus, another important colonial city connected with Coloniæ Patræ, Dyms, and Naupactus. Anyone who realizes the close and constant intercourse which existed between the several coloniæ in a region, and the regular communications they held with Mother Roma, of which they were so peculiarly representative in their respective spheres, has but little to imagine as to the how and wherefore of the founding of the Church in Rome. And as all messengers from the coloniæ were housed on their arrival in Rome at the "Castra Peregrinorum," the spread of Christianity in the army and in the imperial palace as well, was a foregone conclusion.

It will pay anyone to study out the work and teaching of St. Paul thoroughly along the lines indicated. And the more they are studied the present confusion in ideas clears away, and the history of the founding of the Church in Rome stands forth in unmistakable outlines.

George Bousfield.

St. Margaret's Rectory,
Cummings Bridge, Ottawa, Canada.

THE SUPPLY OF THE MINISTRY.

To the Editor of The Living Church:

IN accounting for the decrease in numbers of candidates for the Christian ministry two facts are constantly advanced as primary causes: (1) The failure of parents and pastors to influence young men towards this calling, and (2) the inadequate support of the clergy. To me both these seem secondary. They are symptoms, but not the disease. A wise physician does not treat symptoms, but the organic disease which his experience tells him is the cause of the symptoms.

By stimulating parents and pastors to press more urgently upon our young men the claims of the Christian ministry, and by securing in some forceful way (I cannot say how) larger revenues for the Church so that the clergy might be paid adequately, it is likely that the number of candidates for holy orders could be somewhat increased. But what then? Would this increase be a real benefit? The young men who are most easily influenced towards any career are apt to be the ones who have neither the strongest will nor the highest purpose. The young men who are kept out by the small salaries are rarely those who have the desire of heroic service in their hearts. Will either of these attempts better matters? Will they not fill up the ranks of the clergy with just the sort of material of which we are not in need?

Other callings in life make their direct appeal to young manhood. Wherever in this world there is need of something to be done there is usually someone to do it. Other fields of work seem to draw men about in proportion as there is need for them. We do not have to reproach physicians or lawyers or engineers for not more strongly urging young men to follow their professions. These professions are always full. We do not hear that the small remuneration some of them receive is keeping out the necessary recruits. The young men who enter these professions believe that there is a real work to be done and that their talents and tastes fit them for doing it. And though a large number of the men of lesser ability must content themselves with a bare living, that prospect does not deter them.

I fear that our young men do not think that there is a real work to be done in the Christian ministry. When they look out on our American Church they must observe a state of confusion which is far from attractive. There seems to be neither purpose nor system. The teaching of the rector of the parish where a young man is reared and confirmed may have almost nothing in common with that of the rector of the parish to which he removes. In a single city we may find one pulpit devoted to civic righteousness, another to advanced Biblical criticism, another to psychology and psycho-therapy, another perhaps to ritualism, and one at least, let us hope, to true Churchly doctrine. Is it strange that thoughtful young men become confused and lose interest in an institution which appears to have such a variety of aims?

Has our noble Church no proper doctrine? Has she no message, all her own, which she is commissioned to deliver? If so, are not our clergy bound by their vows to teach that doctrine, and should not our Bishops see to it that it is taught?

I trust I am not narrow-minded. I recognize the right of my fellow-clergy to their individual opinions on all matters which are not essential to the faith. I know that temperament, experience, circumstances, must always color a man's teaching, and I welcome the new color which personality gives to truth. But what is this truth which we are supposed to be teaching? Is it some particular thing or is it anything or everything that we choose?

To my mind all the ills of our Church of to-day come from the lack of a living faith in a definite message. Had we that, the things that trouble us, and about which we complain to each other and write to the Church papers, would no longer exist. Did we with all our hearts believe in our message, we would persuade others to believe in it. Did they truly believe it, they would all desire to utter it. Those who were fitted to become pastors and teachers could not keep silence, and those not so fitted would gladly and abundantly provide the means to forward their work.

The trouble lies not in our failure as a Church to perform one or two special acts, but in our hearts. If we can quicken them into new faith in the Incarnation of the Son of God, and in the Church as the extension of that Incarnation and the one great means of bringing its power to a needy world, we will cure the disease and the symptoms will disappear. "The time is come that judgment must begin at the house of God." We must put the blame where it belongs: with our theological schools which fail properly to prepare our students for united, practical efforts along this line; with our priests, who too often neglect to teach the doctrines which their vows should bind them to teach; with our Bishops, who are prone timidly to compromise rather than to rouse the clergy who are under them to the teaching of the faith and the maintenance of the practices of the Church to which they have sworn to be loyal.

If the household of God can rise to this, I believe with all my heart that to our young men it will soon appear that the Church, having found herself, offers them a definite work, and that from their ranks will come forth brave and honest men to do it.

E. W. Parmelee.

Christ Church, Detroit, January 26.

WHITHER?

To the Editor of The Living Church:

I HAVE had occasion of late to read through a volume of the miscellaneous writings of Bishop George W. Doane of New Jersey, some of which, perhaps, are not in the published edition of his works; and am confirmed in the belief that I have long held, that the chief difficulties that Bishop had to contend

with arose from the fact that his ideas were more than fifty years ahead of his time.

In 1834 he preached the sermon at the laying of the corner-stone of the free church of All Souls, Philadelphia, Bishop White being present and officiating. Think of his pointing out with great force the evils of the pew system at a time when, I suppose, there was not one free church in our communion! Even then the time was not ripe for it; the effort to start one was premature. All Souls' appears to have died out, and the parish changed its name.

In that sermon occur these suggestive words:

"If the hearts of Christian men were strongly warmed to the work; if what their hands found to do, they did with their whole might, provinces would then be converted unto Christ, where families are now, and the triumph of the Cross would shoot from kingdom to kingdom, as the flame of the dry grass is driven before the northern wind. Upon this subject there is a prevalent error. Well-meaning often, but mistaken men, perceiving the slowness with which the kingdom of the Saviour spreads, rashly presume that they can speed its progress by some *accommodation of its terms*; one lowering for that purpose the high mysteries of the Gospel, and another breaking down the towers and bulwarks of the Church—*conduct as unwise as it is wrong.* Wrong, because man has no authority to intermeddle with God's will; unwise, because he vainly will attempt to mend God's work. The true and only plan must ever be to uphold and proclaim the Gospel and the Church, just as the Saviour left them, and applying human zeal and human ingenuity and human enterprise, not to the creation of a new gospel or a new Church, but to the extension, establishment, and prosperity of that which God hath made and God hath joined together.

These are wise cautions for these times. I have often thanked God (I hope not in a Pharisaic spirit) as I looked at the evil results of the "unhappy divisions" among Christians, that I belonged to a religious body which has never separated from any other, which has never laid down any unscriptural terms of communion, but has gone before the world since the Reformation with the open Prayer Book in her hands, for the sanest and most rational system of religion existing since primitive times. Rome has denounced and anathematized us; other Christian bodies of the English race "went out from us, because they were not of us, for if they had been of us, no doubt they would have continued with us."

Let us grant that the union of Church and State in England and the influence of the mixture of religion and politics led to harsh restrictive measures in an age which had not learned the lesson of toleration; but this was but a human and natural reaction from the cruel persecution of the Church during the civil war in England. Rev. Dr. Hook, the famous vicar of Leeds, perhaps the most successful priest our communion has ever produced, said in substance: "We need not vex ourselves over Christendom's divisions, the cure of which God will bring about in His own good time, if He sees fit. Our duty is to keep our own candle burning as brightly as possible."

Men tell us we are not growing fast enough, and therefore ought to surrender tried principles and affiliate with the separated bodies to swell our numbers and gain more influence. Any one who really knows the state of our branch of the Church in America at the end of the Revolutionary War may well call our growth *miraculous.* In 1792 we had but 5 Bishops and 177 clergy. In 1817 we had only grown to 7 Bishops and 244 clergy. So late as 1829 we had but 10 Bishops and 501 clergy and about 30,000 communicants. Contrast this with our present number, over one hundred Bishops, 5,411 clergy, and 900,000 communicants.

One source of our weakness is that we have grown *too fast.* Dr. Morgan Dix wrote years ago: "We absorb more than we assimilate." We have a vast following not grounded in the principles of the Church, and so of little help to us.

One crucial fact few consider. The immigration of Jews is perhaps over a million. The other large sources of population, until recent years, were from Ireland and Germany. The children of the first generation have to be reckoned with their parents. Jews are very hard to convert to any form of Christianity. The Irish, from their strong racial antagonism to the English and superstitious devotion to Rome, are about as hard to reach. Germans, divided from us by language when we had not clergy enough to speak German, while the Lutherans had, were lost to the Lutherans. It is not too much to say that our great growth in Bishops, clergy, and communicants has been made from the remainder of the population, with at least *twenty-five millions* providentially shut out from our efforts.

To be kind and gentle to all Christians; to recognize their zeal and devotion to their duty as they see it, and the good they effect, even under defective systems, is right. To do anything to make them think there is no such sin as schism, no fault in opposing the Church which Christ provided as the best way of salvation for all mankind, is unscriptural and wrong.

Littleton, Colo. W. ALLEN JOHNSON.

THANKS FROM A RUSSIAN CHURCH.

To the Editor of The Living Church:

IF you can spare us a little space I would like publicly to tender our thanks in the name of the congregation and trustees of the Russian Church in Denver, but especially of the children, for the organ donated to this school (which is in my charge) by the Church of St. Barnabas, through the courtesy of the Rev. Mr. Marshall of Denver.

Gratefully, SEBASTIAN DABOVITCH,
In charge of the Servian Church in the United States.
4683 Logan St., Denver, Jan. 27, 1909.

ANNUITIES FOR THE CLERGY.

To the Editor of The Living Church:

VERY many of our clergy doubtless are not aware of the fact that they can secure annuities, payable when they reach sixty years of age, on terms so profitable to themselves as to merit their attention. For the last thirty-four years the Clergymen's Retiring Fund Society has been doing this work of providing annuities for all those who have chosen to entitle themselves thereto by an annual payment of $12 a year. A member has the privilege of paying multiples of that sum and so multiplying the annuity he will receive, as the amount of annuity is based on the amount each man has paid into the treasury or had paid into it for him. The percentage of return at the present time is 27 per cent. on his investment, which, though so large, is rendered possible by the constantly increasing permanent fund of the society, which is now nearly $275,000. The Rev. Dr. Anstice, at the Church Missions House, is ready to give any information desired.

Perhaps these lines may meet the eye of some laymen who have a clerical friend or two for whose benefit they would be willing to become coöperative contributing members to the extent of $12 a year. Laymen may thus secure the benefits of the society to any clergyman they may designate, or they may by payment of $300 at once provide for him an "endowed" membership.

What the society is doing for some 300 of the old clergy who are now on its annuity list, and what it is prepared to do for others, should be more widely known.

281 Fourth Avenue, New York. HENRY ANSTICE.

AN OBSTACLE TO CANDIDATESHIP?

To the Editor of The Living Church:

IT is strange and indeed pitiful to read the words in THE LIVING CHURCH of the 30th inst. of an esteemed priest adducing as a reason for the fewness of our candidates for orders the alleged inability of anyone fitted for this calling to answer affirmatively the question: "Do you unfeignedly believe all the canonical Scriptures of the Old and New Testaments?"

It is strange almost beyond comprehension to find adduced as proof of the above assertion the words of the Fourth Commandment, "In six days," etc., and the comment, "the belief that the world was created in six days has, I suppose, been universally abandoned; and with that has gone of necessity the belief that God spake these words"(!)

Surely it is not necessary to point out here that the "word *day,* not only in Scripture, but in all human writings, is perfectly capable of being used in an unscientific sense. And if it is capable of being so used we are not bound in any case to confine its meaning unless the nature of that case should seem to require it"; or, to quote another writer:

"Day is not a time-word, but stands for that state or those laws of existence by means of which anything is what it is, or for the very essence of that to which it is related." Thus, "God's days make man's days possible; God's working makes man's working possible." "The correspondence between God's days and man's days is like that between foundation and superstructure, or between substance and shadow, or between the original and its image." "It is not sufficient for a man to work like a horse; he must work like God."

The Fourth Commandment thus reflects in miniature, for man, the creative work and the rest of God.

January 30, 1909. SAMUEL UPJOHN.

LITERARY

RELIGIOUS.

The Book of Esther. The International Critical Commentary. Lewis B. Paton, Ph.D., D.D. New York: Charles Scribner's Sons. 1908. pp. xvii. + 339.

The author shows that this book was written in the Greek period, probably at some time later than the year 135 B. C., and that it was written for the purpose of commending the feast of Purim. One of the several features of the Book of Esther that have distinguished it from all the other books of the Old Testament canon, is the fact that it contains no mention of the name of God. This Dr. Paton accounts for by supposing that it was written to be read at the feast of Purim, the popular observance of which was of such a character that the name of God would likely be profaned. The proper names, Mordecai and Esther, etc., being similar to Marduk, Ishtar, etc., of the Babylonian pantheon, he supposes that there is purposely some connection between the two.

Some of the distinct features of the commentary are the use that is made of the Jewish Targumim and Midrashim, and giving a multitude of textual variations, in translation, from the early Greek, Latin, and Syriac versions. One statement which Dr. Paton makes in his preface is of especial interest quite apart from this commentary. He tells us that after consulting upwards of seven hundred titles of books and articles on Esther, he has reached the conclusion that, with the exception of MSS., all the books that a student of the Old Testament needs can now be found in American libraries as well as they can in the libraries of Europe.

F. B. BLODGETT.

The Book of Exodus, with Introduction and Notes. A. H. McNeile, B.D. Westminster Commentaries. New York: E. S. Gorham. London: Methuen & Co. 1908. pp. cxxxvi. + 247.

Here we have a really valuable contribution to the rapidly growing number of English commentaries. In the introduction there are treated such subjects as the characteristics of the documents, the laws in Exodus, the parallels to the laws which are found in the Code of Hammurabi, the historical value of Exodus, and the religious teaching of the several component documents. The commentary itself is designed primarily for the use of any ordinarily intelligent readers, and not for Hebrew students alone. This does not mean, however, that the technical student will find it of too elementary a character for his purposes. The text of the Revised Version is the one used, and the comments are placed upon the page beneath the text, and in these the author makes no more use of the Hebrew words in his citations than is absolutely necessary.

It may truthfully be said of this work that it is worthy of following Canon Driver's *Commentary on Genesis* in this same series.

F. B. BLODGETT.

The Evolution of the Messianic Idea. A Study in Comparative Religion. By the Rev. W. O. E. Oesterley, D.D., of Jesus College, Cambridge. New York: E. P. Dutton & Co. 1908. pp. 277. Price, $1.25 net.

This is not primarily a study of the Messianic passages in the literary prophets, but a collection and consideration of the beginnings of the expectation of a Messiah. The author holds that "at the earliest dawn of man's understanding the germ, from which was later evolved what in their essence are the eternal truths of Messianism, was already implanted." It is inconceivable that there ever was a time, however early in man's existence, "when God's interest in His highest creatures was not actively shown forth." Accordingly, Dr. Oesterley begins with the germs of that which we later recognize as the Messianic hope. He is careful to define his use of the word myth, and he holds that "myths were at one time the normal means of revelation." The three myths which he examines are those of a primeval cruel monster later identified with the watery element; of a divine-human hero who saves man from this monster and brings in various material blessings; and that of a happy time in the very distant past. Evidences of all these myths are found widely disseminated among early peoples. But it is their Hebrew form in which we are naturally the most interested. The author finds evidences of all these myths throughout the Old Testament.

From such a beginning as this it might be supposed that the book would not lead us far in the evolution which the author proposes to trace, but he actually does make a careful study of the well-known Messianic passages in the prophetic books. The reader, however much he may derive from the book, will not fail to recognize it as the work of a reverent scholar, employing the best modern methods of study, and, too, he will not fail to find the book exceedingly interesting.

F. B. BLODGETT.

Auchincloss' Chronology of the Holy Bible. New York: D. Van Nostrand Co. 1908. pp. 97.

It would be difficult for the reviewer to describe this work more briefly and accurately than does its author in his preface. "This investigation of Bible Chronology is entirely new and original. It has brought to light a system of dates in every case more reliable than any heretofore employed." He does not go outside the Bible for his study, but finds in it "a complete set of checks and counter checks for its numerical statements." He has been able to "steer a straight course through the seas of antiquity with every assurance of certainty." After performing this feat the author exclaims: "The Bible record is simply a marvel! Matchless and perfect in all its parts."

This book is offered as a substitute for Ussher's chronology, which the author declares to have outlived its usefulness. Here we find the date of the creation to be 5300 B. C., instead of 4004. For those who wish a substitute for Ussher's system, this book will, no doubt, be of some interest.

F. B. BLODGETT.

To Know and Believe: Studies in the Apostles' Creed. By John McGaw Foster, Rector of the Church of the Messiah, Boston. New York, London, Bombay, and Calcutta: Longmans, Green & Co. Price, 90 cents net.

The author describes his little book as an attempt to help some who are endeavoring to lead the Christian life toward better understanding of the faith. It consists of studies on the Creed "addressed to those whose untrained minds often turn to questions of doctrine, in the hope that these may be led to a right understanding in place of the unnecessary conclusions of unbelief which sometimes follow untrained and unguided thought. The book is simply an endeavor to interpret the fundamentals of the faith according to modes of thought with which most people are familiar."

We have read the book with satisfaction. The author, we think, has made a really successful attempt to re-state and illustrate arguments for the faith that are or should be effective at the present time. Others beside the class of readers for whom the book was especially written may receive help toward holding the old belief, without diminution or loss, in harmony with the conceptions and feelings of a scientific age. All clergymen probably know persons whom they would like to have read it, and it will no doubt prove suggestive to the clergy themselves.

The Bible Doctrine of the Sacraments. Six Lectures Given in Westminster Abbey by H. C. Beeching, M.A., D.Litt. London: John Murray.

This is a book worth reading for its suggestiveness, and we are sure that the close and careful exegesis of Canon Beeching ought to pave the way to a higher doctrine of the sacraments than he himself seems to hold. Baptism and the Eucharist only are directly dealt with, although he devotes some attention to Confirmation, of which he takes a view quite opposed to Mason's. We are glad to see that he recognizes that Baptism involves the gift of the Holy Spirit.

The chapter on the Sacramental Principle points out sanely and clearly the value of sacraments in counteracting alike materialism and superstition, and in their appeal to the whole nature of man—mind, emotion, and will. We confess ourselves at a loss, however, to understand his meaning when he states that "the grace which the sacraments convey is the 'spirit' or divine humanity of Christ." He holds that Baptism bestows remission of sins, but seems to hesitate about the term "regeneration." He is uncertain as to the original character of the baptismal formula in St. Matthew 28: 19, but speaks with becoming caution and reserve.

In discussing the Eucharist he follows many modern critics in preferring the shortened text of the Lukan account of the institution, formed by omitting the words bracketed by Westcott and Hort, and he believes the order thus obtained, wherein the Cup preceded the Bread, represents more truly the actual fact. With Box and others he considers the Last Supper to have been the *Kiddresh* and not the Passover. On the two species he remarks: "There is division in the symbol, but not in the gift." He translates in I. Cor. 10: 15, "Is it not the *fellowship* of the Blood of Christ?" apparently making it refer to the brotherhood among Christians which is constituted by their covenant with God which has been sealed by the shedding of the Blood of Christ, and refusing to see in *koinonia* the significance, which surely belongs to it, of "joint participation in" the Body and Blood of Christ. An eccentric and improbable interpretation of "not discerning the *Body*," makes this last word equivalent to the *Church*. The sacrificial character of the Eucharist is distinctly recognized, although, correctly, we think, he denies that the Epistle to the Hebrews teaches a perpetual offering.

One lays down the volume, interested and stimulated, but more convinced than before that the "Bible doctrine" needs to be confirmed and interpreted by Church doctrine.

C. C. E.

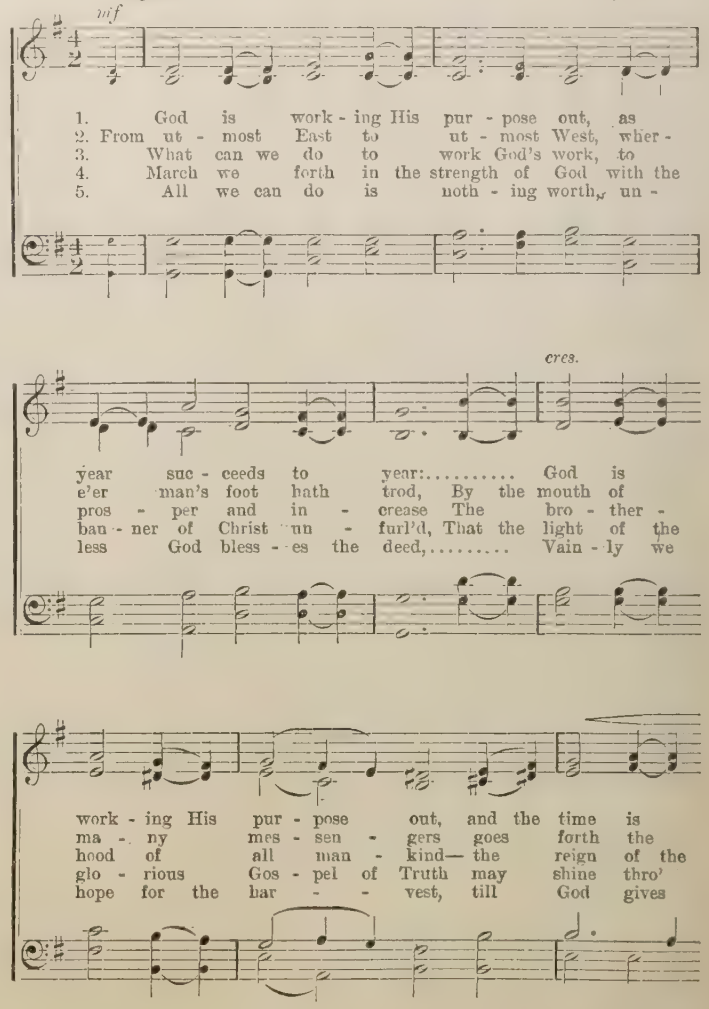
One of the finest volumes of Bible stories that have come to our attention is *In the Beginning* (being the Book of Genesis told to children, by S. B. Macy. With an introduction by the Bishop of London). The writer has solved the difficult problem of telling the simple Genesis stories in interesting form without sacrifice of reverence and with the moral simply pointed out. The illustrations are in colors. The book is very handsome. [T. Sealey Clark & Co., Ltd., London.]

A STIRRING MISSIONARY HYMN.

ONE of the missionary hymns that aroused much enthusiasm in the singing during the services of the Pan-Anglican Congress in London last spring, was "God is Working His Purpose Out," the words of which are written by A. C. Ainger and the music by M. D. Kingham. Copies have been brought to this country, and the hymn was sung at the recent annual service of the Pennsylvania Branch of the Woman's Auxiliary in the Church of the Holy Apostles, Philadelphia, where also the splendid rhythm of the hymn was a matter of enthusiastic comment. It is a pleasure to reprint here the words and music, by request of several Churchmen, in order that the hymn may become generally known to American Churchmen. It is published in England in a book of missionary hymns under the auspices of the S. P. G., wherein it is described as being contained "by special permission of the S. P. C. K." THE LIVING CHURCH has taken the liberty of presuming that "special permission" to be extended also for its republication in the United States.

God is Working His Purpose Out.

A. C. Ainger. M. D. Kingham.


mf
1. God is work - ing His pur - pose out, as
2. From ut - most East to ut - most West, wher -
3. What can we do to work God's work, to
4. March we forth in the strength of God with the
5. All we can do is noth - ing worth, un -
cres.
year suc - ceeds to year:..... God is
e'er man's foot hath trod, By the mouth of
pros - per and in - crease The bro - ther -
ban - ner of Christ un - furl'd, That the light of the
less God bless - es the deed,..... Vain - ly we
work - ing His pur - pose out, and the time is
ma - ny mes - sen - gers goes forth the
hood of all man - kind— the reign of the
glo - rious Gos - pel of Truth may shine thro'
hope for the har - - vest, till God gives

THUNDERBOLTS.

BY KATHARINE DORRIS SHARP.

WHILE travelling in England I spent some leisure hours in reading one of the paper-back novels of the country. At one point in the story a storm comes up while the heroine and a female villain of the book are in a garden together, and a "thunderbolt" descends from the heavens and enters the ground beside them, where it is described as smoking and sizzling for some time. It was not a meteorite nor aerolite, but a genuine product of a thunderstorm, an old-fashioned thunderbolt.

Conversing about this incident of the book with a lady whose reputation for intelligence and culture was above the average of her companions, she replied that she had not read the book, but that she knew of localities where "thunderbolts" were found, one of them, Whitecliff Bay, in the Isle of Wight, being not far away.

Had she ever seen these "thunderbolts"?

Yes; but not immediately after they had fallen. But she had seen and conversed with persons who claimed to have seen them fall and who had afterward picked them up.

While hot? Or, at least warm, and yet bearing evidence of an unusual sort?

Yes, they were said to have been hot when found.

This was rather stunning information, so I inquired further. This time it was the clergyman and his wife, she being a botanist of distinguished acquirements. I mentioned the book and its episode; the lady and her statement in regard to real "thunderbolts" having been seen to fall. They heard me with all seriousness. They did not reply, but their silence was of the sort which gives consent. Seeing that they intended to maintain this noncommittal attitude on the subject, I turned the matter off playfully, saying that, of course, as the Romans had occupied the land at one time it was but to be expected that Jove would leave some of his thunderbolts lying around here and there.

Soon after this, being in the neighborhood of Whitecliff Bay, although the afternoon was waning, I set out to find a thunderbolt. The little isle is so safe for travellers I think I would not have been afraid had I been alone, but one of the party accompanied me, the others returning home, as the way was long. A little spice of adventure is no bad thing, and serves to fix in the memory what might have taken the hue of commonplace.

It was about 5 o'clock of the June afternoon as we passed through a little village, which a boy informed me was named 'Illway. The appropriateness of the name became more apparent as we turned a corner and found the road ascending a somewhat steep hill. In the gardens were unusually beautiful roses, and the owners were out in some of them tending and training the flowers.

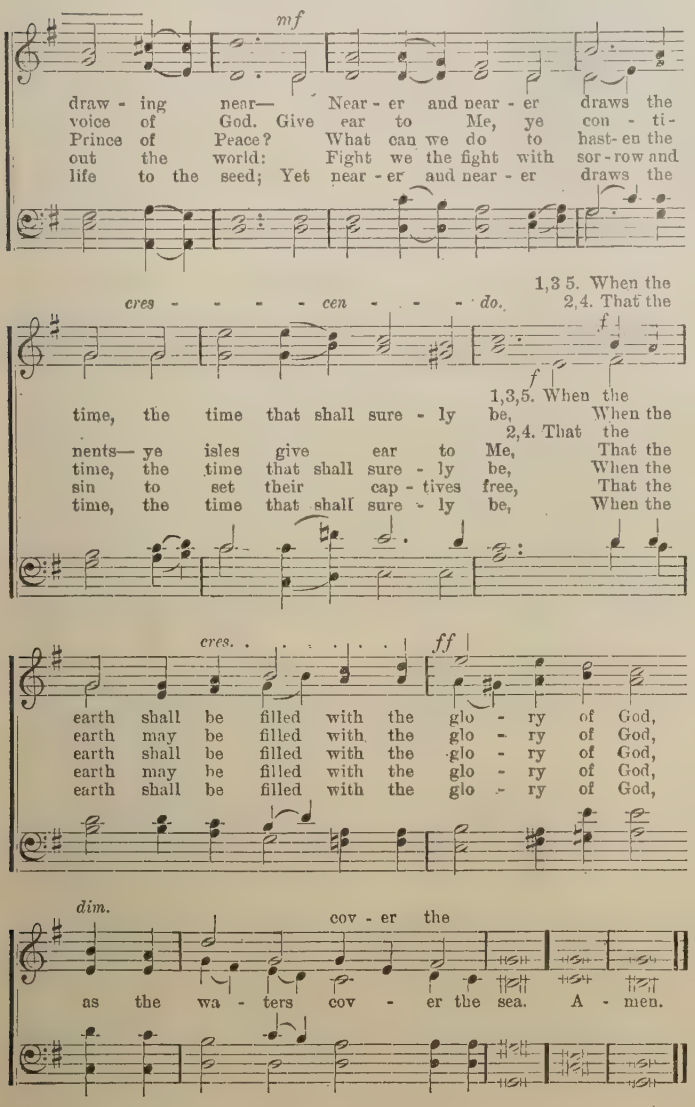
At the top of the hill the road turned toward the sea. The way was longer than had been expected, and we passed but one cottage, where a little advertisement announced that tea and refreshments could be obtained. Presently we came to a declivity, gullied and broken into fresh falls of earth, a "landslip", showing that in some recent period of rains the soil had washed into the sea, as happens in many places on the Isle of Wight as well as the mainland.

The tide was low, revealing a rocky base, along which we clambered at some risk until we came to a furze-covered hill. The shadows grew deeper, but we could discern, across a ravine, a large and imposing mansion upon the highest slope. This house had been originally built as a hotel, but, not proving attractive to the tourist, had been tried as a young ladies' seminary. The difficulty in procuring water for daily use was so great that it had to be abandoned. The menace of the "landslip" may have had something to do with its unpopularity, also, as no one wishes to be carried suddenly into eternity. So the great building was deserted, not even a peasant caring to make it his shelter.

Finding it impossible to make our way back across the hill where the crevices were hidden by the interlacing branches of the yellow-blossomed furze, we returned to the perilous natural wall of limestone and descended to the "ledge," a shallow bed of rock running far out to sea, where many a good vessel has gone to pieces in the years past.

Great beds of rotting seaweed lay beneath our feet. Masses of rock with abundance of iron and other geological remains were scattered at intervals. This is a spot dear to the geologist, as a great variety of specimens are to be found. Remembering my desire for a "thunderbolt," I selected a small specimen of iron formation, which bore the appearance of a molten mass

God is Working His Purpose Out.


mf
draw - ing near— Near - er and near - er draws the
voice of God. Give ear to Me, ye con - ti-
Prince of Peace? What can we do to hast- en the
out the world: Fight we the fight with sor - row and
life to the seed; Yet near - er and near - er draws the
cres - - - - cen - - - - do.
1,3 5. When the
2,4. That the
f
f
1,3,5. When the
time, the time that shall sure - ly be, When the
2,4. That the
nents— ye isles give ear to Me, That the
time, the time that shall sure - ly be, When the
sin to set their cap - tives free, That the
time, the time that shall sure - ly be, When the
cres.
ff
earth shall be filled with the glo - ry of God,
earth may be filled with the glo - ry of God,
earth shall be filled with the glo - ry of God,
earth may be filled with the glo - ry of God,
earth shall be filled with the glo - ry of God,
dim.
cov - er the
as the wa - ters cov - er the sea. A - men.

suddenly cooled, and decided that it would not be hard for one uninitiated in the products of the earth to believe that it had fallen from the heavens in a partially liquid form.

We left behind us the stony promontory called Culver's Cliff, regretting that it was not daylight, so that we might have seen at closer range its cavern, the Nostrils, Hermits' Cave, and one, popularly known as Devil's Hole, which was said to be accessible only once in the year, at a certain very low tide. But the darkness was fast encompassing us, two lonely women, the treacherous tide was creeping up, and we turned our steps inland. A few people sat at their doors in Hillway, but possibly thought nothing of the hurrying pair who glided through their rustic street, as tourists are known to have ways of their own, past finding out. We hurry across the meadow with its stiles, over the piece of lonely woodland road, until we are in the shadow of Bembridge Down and its strong, over-topping Fort. It is now night, the white chalk pits in the Down gleam out to emphasize the darkness. If either feminine heart fails she does not confess it, until the road of Yaverland is reached and it is seen that a man is walking ahead.

"Are you afraid?" whispers my companion. "Let us turn off to Yaverland Manor House and get some one to accompany us."

"Not at all! Don't you see that man is out for an evening stroll? He has his dog along with him for company. Besides, nobody in this island will hurt us."

So we hurry by, the big mastiff taking not the slightest notice of us.

"Really, I am glad they are on the road. They seem like protectors."

With this benediction we are down the slope and presently at the wicket leading into the path along the railroad. This path will take us to the station, and we found the gates locked for the night when we arrived there, for railroad property in England is private and we were really trespassing, but the good station-master, hearing us prowling about, came and unlocked the gates and let us into town.

So that is the history of my "thunderbolt" from Whitecliff Bay.

Other geological productions bear this title also. The belemnites of the upper secondary, an extinct species of the molluska, resembling the ammonites, and bearing a strong likeness to a dart, from which the name is derived, are known as thunder-stones or bolts, and were popularly believed to have been cast from the clouds during storms, by angered deities. The concretions found in the kames, or sand formations of the Drift period, bear a strong resemblance to once-molten metal, and a young man who possesses some fine specimens of this sort not long ago insisted that they had fallen from the heavens and were a true aerolite. This in Madison county, Ohio, so that the belief in "thunderbolts" is not confined to England.

CANDLEMAS.

For forty days the handmaid of the Lord
Had kept the Law, nor touched a hallowed thing;
The sanctuary doors now opening,
She brings the lowly gift she can afford.

The humble victims of a simple folk,
Together with her Son, her offering,
Joy lights her face, no trace of suffering
The piercing sword, His Passion, shall provoke.

Obedient to the laws which led to One
Now here the Law and Prophets to fulfil;
She treasures Anna's words to Israel,
And aged Simeon's song, his waiting done.

The Jews' redemption, and the Gentiles' Light,
She knows the awful secret of His birth,
The Son of God, come down to sons of earth,
The Star of Hope, which shineth through the night.

Though time is passing now, and time will pass,
The Christ-Light shines, illuming all the way;
The Day-Spring, leading nations to the day,
And calling Christian souls to Candlemas.

"Let there be light," God said, and light unfurled,
And in that light all nature found its being;
But darkened souls of men need for their seeing
The Saviour Christ, the Light of all the world.

(Rev.) A. P. KELLEY.

SEPTUAGESIMA.

From out the blazon of the Christmas joy,
The starry rapture of Epiphany,
We pass into the twilight, and we see
The gold of life is tainted with alloy.
Look but around—the infant and the boy,
The man mature, the old with feeble knee,
Bear in their bosom, wheresoe'er they be,
The germs of death, the shadows that destroy!

Awake, O dreamer, and anoint thine eyes!
Thou must not wander negligently on,
Nor lie at ease by meadow, stream, or hill:
Low in the west behold the setting sun;
He goes his way new duties to fulfil,
And thou hast thine—'neath sad and solemn skies!

Morrisville Pa. RICHARD OSBORNE.

WE CAN ALWAYS hurt most those whom we love, and who love us most, says the *Sunday School Times*. For even a little wound is a great wound when inflicted on a loved one. And it is perilously easy to pass from the inflicting of little wounds to those that, a year ago, we would have thought too cruel to tolerate. Every bitter word spoken to a dear one makes it probable that the next time the word will be more bitter, and the hurt deeper. Our love for another, no matter how great, is easily overmastered by sarcasm, and anger, and even hatred, when once these demons have been permitted to have their own way in our life. Indeed, we are likely to vent these passions on those we love best more readily than on any others, taking refuge behind the cowardly thought that our love is really great enough to stand the strain! So it is in the innermost circles of our most loving relationships that we need to be most on our guard. If we are in the bondage of the habit of constantly wounding our dear ones, only God can break that bondage for us.

PATIENCE.

Rest in the Lord, oh, hold thee still
In Him, and patiently abide
The passing of the darksome hour,
For light shall fall at eventide.

Commit thy way unto the Lord,
Thy sorrowing way beset with fears.
Bear forth good seed. It hath been said,
"They reap in joy who sow in tears."

Our God shall make thy righteousness
Clear as the glittering noon-tide sky;
He, watching over Israel,
Hears and attends His children's cry.

Yet tarry thou the Lord's own time,
He shall thy heart's desire fulfil
If thou, with patience girt about,
Wilt rest in Him and hold thee still.

M. S. G.

THE DEATHBED OF DAVID.

By Roland Ringwalt.

IT has been the desire of poets and novelists to portray the last stages of human life, the gradual recognition that the end of all things is at hand blended with the yearning to do some act or utter some word before the night cometh. The old woman in Scott's *Antiquary* and the dying Colonel Newcome live in the minds of thousands who forget most of the novels they read in their youth. In real life, too, while disease and stupor cloud many an intellect, there are vivid moments of joy or grief, love or hate, hope or fear, that never fade from the memory of witnesses and auditors. Physicians and clergymen are often paid for a weary journey by the instruction of the sick room. Whether the mind be rational or wandering, it may burst forth like a quivering flame, and even though it sinks in a moment the brief flash may dazzle the eyes.

The pathos of Thackeray and the delineation of Scott fade by comparison with the ancient narrative of David's last moments. His life had been one of adventure, and yet it had given him leisure for contemplation. We cannot name among our contemporaries a ranchman who is also a famous composer of sacred music, yet David knew the wild joy of the hills and the triumph of single combat, while his soul had throbbed to the melody of his Psalms. He had known royal favor and had feared royal jealousy; he had been an exile and had pretended to be a lunatic; the inspiration of God had lifted him to dazzling heights, and the rebuke of the Most High had humbled him in the dust. As a king he had listened to the loud cries of excitable followers and had fled before his own rebellious son; had returned to his throne in peace, and had learned in his last days that another son was planning insurrection. David could not, in the nature of things, die without leaving some charge to his heir. It is probable that he felt the mighty attraction of the opposite, that he admired Solomon as warriors admire philosophers. The private conference of the dying king and his successor is a matter for reflection, and the special charges laid by the passing monarch on his son are three. It is as we should expect: there is a direction to deal out the extreme penalty to Joab, a man who had escaped the just consequence of his deeds, but whose cruelty and treachery could not be overlooked. In a warlike age it was practically a necessity that Joab should pay for his crimes. But the modern reader is more affected by what is said of the family of Barzillai and of Shimei. Solomon is to remember that the house of Barzillai was loyal and generous when the rebellion of Absalom drove the king from his palace. The sons of Barzillai must have a place at the royal table, all the courtiers in the train and all the soldiers in the army must know that these men are to be treated as honored guests. Next, and here is one of the sad pages of the Old Testament, comes the vengeance of the dying sovereign: "And behold, thou hast with thee Shimei, the son of Gera, a Benjamite of Bahurim, which cursed me with a grievous curse in the day when I went to Mahanaim, but he came down to meet me at Jordan, and I sware to him by the Lord, saying, I will not put thee to death with the sword. Now therefore hold him not guiltless, for thou art a wise man, and knowest what thou oughtest to do unto him; but his hoar head bring thou down to the grave with blood."

All this is terrible in its vividness. The royal word had been pledged and Shimei must not be executed in the ordinary fashion, but the royal resentment was yet alive and David urged his son to take Shimei's life. As for the details, they were matters of trivial consequence. Solomon could arrange the indictment, the trial, and the sentence, the main point was to settle the old account. David felt himself growing feeble; the procedure of a trial was beyond him; he preferred to leave that to a younger and more active brain, and he never doubted that Solomon would carry out his wishes. Long afterwards Swift declared that a shrewd judge, if he knew the wishes of the crown, could always secure the acquittal or death of a prisoner, and could always show outward respect for all the forms of law. In the veins of Israel's great king there ran the fierce, vindictive blood of Moab, and the passionate longing for vengeance blended with his dying injunction that his son would obey the laws of the Almighty.

Books on mind-study, psychology, self-consciousness, thought conditions and others of that ilk pour forth, and yet there are old-fashioned readers who, when they wish to study mental phenomena, turn to the Book of books. In its pages they find an infinite variety of experiences and a long train of emotions. David's last moments reveal gratitude to those who sheltered him in his hour of peril, and resentment toward the man who had cursed and stoned him in the time of his flight. As his bodily strength failed and his mind became uncertain, he urged his son to be courteous to the family of Barzillai and to plan bloody vengeance for Shimei. The sacred historian tells us this because it is true, and because we ought to know it. We may say that it is painful to read of a dying man longing to avenge an old grievance, or we may say that the whole account breathes the spirit of a barbarous age; but we may do something wiser and better, that is, read, mark, learn, and inwardly digest the narrative.

Gratitude is a virtue and revenge is a sin, nevertheless they rest on the same foundation—a power of vividly recalling the past. The lowest type of beggar, for instance, is not grateful for kindness, nor do insults rankle in his mind. If a man swears at him this morning, the same man may give him the price of a drink this evening, and a dime outweighs an oath. We all know children and adults whose minds are shallow. Yesterday is to them a remote period; they care only for their momentary gains or pleasures; they do not recall past kindnesses nor brood over past injuries. Mingled with them in the schoolyard or in mature life are those to whom the past is undying. Only a small number of people write and publish histories, but a far larger number possess the historic sense, and the distant is to them as real as the present. Every one who is grateful for a kind act done perhaps twenty years ago has somewhere a resentful tendency that must be watched. There are grateful men and women who do not yield to revenge; but the passion is in them, they guard against it and pray against it. Ordinary conversation will show us that no statute of limitations bars out the grievance. We have all heard bitter outbursts over some wrong done many years since, and we sometimes wonder what our vindictive friends would do if they lived in countries wherein assassins and poisoners can be engaged at moderate expense. Setting aside the wild fury of heathenism, a Christian country once held a shrine dedicated to "Our Lady of Hate," and masses have been said with the avowed intention of bringing about an enemy's death. Is there a lawyer in Christendom who does not know of suits that have been prosecuted without any hope of gain, simply with hope of injuring some one? Is there a township without its tradition of someone who went into politics, not to win an office but to prevent his old enemy from winning it? Business men tell us of misers who never gave a dollar in charity, but who spent large sums to gratify old grudges. The social customs of twentieth century America differ from those of Palestine in David's reign, yet the bitterness that smoulders in the ashes of fading mind and wasting body is not all gone. It behoves the grateful man to guard against resentment, for the virtue and the sin go hand in hand. The virtue may be in daily exercise, the sin may slumber for years, nevertheless the man who remembers Barzillai's kindness has in him the capacity for wreaking vengeance on Shimei.

The Roman Catholic Bishop of Cremona, in a pastoral letter to his diocese, is quoted as having said in effect. "We Christians (Roman Catholic) hold to tradition and authority and we hold to it too much." The people of the world are coming to believe in and to claim liberty, and they will have it, and ought to have it. The Church must learn that authority and liberty are alike of God. He realized that authority which does not issue in liberty is tyranny, and that liberty which is not controlled by authority is license. To preserve the balance between authority and liberty is just the function of this American Church which we call Protestant Episcopal and which should commend it to the American people.—*Church Record.*

Church Kalendar.

Feb. 7—Septuagesima.
" 14—Sexagesima.
" 21—Quinquagesima.
" 24—Ash Wednesday.
" 28—First Sunday in Lent.

KALENDAR OF COMING EVENTS.

Feb. 10—Special Meeting of the House of Bishops at New York; Conv. of the Diocese of Georgia at Christ Church, Savannah.

Personal Mention.

THE Rev. R. BAKEWELL GREEN has resigned the rectorship of the Church of the Beloved Disciple, Philadelphia, has accepted that of St. Stephen's, Norwood, Pa., and has entered upon his new duties.

THE address of the Rev. B. STEWART BERT of Racine, Wis., has been changed to Greencastle, Franklin county, Pa.

THE Rev. JOHN G. FAWCETT has resigned the rectorship of St. James' Church, Montclair, N. J. (diocese of Newark).

THE Rev. J. W. FOGARTY, rector of the Church of the Good Shepherd, Chicago, sails from England on the *Friesland* on February 3d and hopes to resume his work about February 21st.

THE Rev. ROBERT LE ROY HARRIS, rector of St. Mark's Church, Cheyenne, Wyo., has accepted his election as rector of St. Mark's Church, Toledo, Ohio, and will enter upon his duties the first Sunday in February.

THE Rev. ROBERT V. K. HARRIS has been appointed Secretary of the Diocese of New York by the Bishop of the diocese, in place of the Rev. Thos. R. Harris, D.D., deceased, until the next convention. Please address all communications to him at Red Hook, New York.

THE Rev. FRANCIS V. MOORE of Ashland, Ky., has assumed the rectorship of Holston parish, Abingdon, Va.

THE Rev. GILBERT A. OTTMANN, secretary and registrar of the diocese of Arkansas, has resigned from St. Paul's parish, Newport, Ark., and has accepted a call to Trinity Church, Tulsa, Okla., entering on his new duties on Septuagesima. He requests that all matter for the secretary of the diocese of Arkansas be sent to Major P. R. Roots, Seatt Street, Little Rock, Ark., until the next Council meets.

THE Rev. CHARLES L. PARDEE has tendered his resignation as rector of St. Andrew's Church, South Orange, N. J.

THE Rev. ZACHARY T. SAVAGE, formerly in charge of Grace Church, Buena Vista, diocese of Colorado, is now located at Las Animas, in the same diocese.

THE Rev. J. DOLBY SKENE, for nearly five years associated with the late Rev. F. Windsor Brathwaite at St. Andrew's Church, Stamford, Conn., was on January 4th unanimously elected to the rectorship of the parish. His address is now St. Andrew's Rectory, Stamford, Conn.

THE Rev. GEORGE GORDON SMEADE, LL.D., Archdeacon of Southern Mississippi, has been extended an invitation to become rector of St. John's Church, Bedford City, Va.

DEGREES CONFERRED.

BERKELEY DIVINITY SCHOOL.—D.D. upon the Rt. Rev. FREDERICK JOSEPH KINSMAN, Bishop of Delaware.

ORDINATIONS.

DEACONS.

NORTH DAKOTA.—On January 25th, in St. Paul's Church, Rugby, LEWIS CASS PARKER was ordered deacon, the Rev. N. E. Elsworth of Minot presenting, and the Rev. E. C. Johnson of Devils Lake preaching. The new deacon will serve in the Rugby field.

DEACONS AND PRIESTS.

ALABAMA.—On Sunday, January 24th, at St. Mary's Church, Birmingham, by the Bishop of the diocese, Dr. CARL HENCKELL, who as lay reader has had charge of the services at All Saints' mission for the past year, to the diaconate, being presented by the Rev. T. J. Beard, D.D.; and the Rev. M. E. BETHEA, who has been in charge of mission points around Tuskegee, to the priesthood, being presented by the Rev. W. N. Claybrook. The sermon was preached by Mr. Claybrook, the rector of St. Mary's.

PRIESTS.

GEORGIA.—On Sunday, January 24th, at St. Mark's Church, Brunswick, by the Bishop of Atlanta, the Rev. STEPHEN SYLVESTER POWELL, who has been in charge of St. Jude's Church, Brunswick, for the past year. Present and assisting were the Ven. D. Watson Winn and the rectors of St. Mark's Church, Brunswick, and of St. Paul's Church, Savannah. The sermon was preached by the Bishop.

IOWA.—On Sunday, January 24th, at Grace Cathedral, Davenport, by the Bishop of the diocese, Rev. Messrs. A. CATO KAYE, ALVIN S. HOCH, and GEORGE R. CHAMBERS. The sermon was preached by the Rev. William Pence James of Marshalltown, Iowa, and the candidates were presented by the Ven. W. D. Williams of Iowa City.

NORTH DAKOTA.—On December 22, 1908, at the Church of the Redeemer, Bathgate, Rev. OLIVER DOW SMITH. The clergy participating were: Preacher, the Rev. R. C. Johnstone, Winnipeg; presenter, the Rev. J. K. Burleson, Grand Forks; epistoler, the Rev. H. L. Burleson, Fargo; gospeller, the Rev. F. A. Martyr, Grafton.

TENNESSEE.—At Christ Church, Nashville, on January 24th, by the Bishop of the diocese, the Rev. J. B. CANNON and the Rev. J. F. MCCLOUD. The Rev. R. K. Smith of Franklin presented Mr. Cannon and the Rev. Mercer P. Logan, Mr. McCloud. Other clergymen assisting in the service were the Rev. Messrs. Walter B. Capers of Columbia, Haskell Du Bose of Sewanee, and H. J. Mikell.

VIRGINIA.—On the Second Sunday after Epiphany, at Emmanuel Church, Aldie, by the Bishop of the diocese, the Rev. ALEXANDER STUART GIBSON. The candidate was presented by the Rev. Berryman Green, D.D., of the Virginia Theological Seminary, who, with the Rev. Cary Gamble, joined with the Bishop in the laying on of hands. The Rev. A. S. Gibson is the oldest son of the Rt. Rev. R. A. Gibson, D.D., and has during his diaconate served as assistant in Ware and Abingdon parishes, being transferred last spring to Middlebury and Aldie, Va., where he will continue in charge.

DIED.

BONNAR.—Entered into rest January 16, 1909, ELIZA, daughter of the late Rev. James and Eliza BONNAR, and sister of the Rev. David A. Bonnar; in the 61st year of her age.

Eternal rest grant unto her, O Lord.

CAPEHEART.—Entered into the rest that remaineth, December 18, 1908, from her home, Elmwood, Bertie county, N. C., in the communion of the the Catholic Church, Mrs. MARY MARTIN CAPEHEART, aged 61 years.

"The beloved of the Lord shall dwell in safety by Him."

CALDWELL.—At Knoxville, Tenn., on January 18, 1909, JOSHUA W. CALDWELL, senior warden of St. John's Church.

TAYLOR.—At the home of Mrs. Caroline B. Whittemore, 135 Farwell Avenue, Milwaukee, on January 29, 1909, Miss ELLEN HOUGHTON TAYLOR. The funeral took place from All Saints' Cathedral on February 1st, the Very Rev. S. P. Delany officiating. Interment at Forest Home Cemetery.

WATSON.—In All Saints' parish, Middlesbrough, Yorkshire, England, on the First Sunday after Epiphany, 1909, FRANCES COOPER WATSON, born November 10, 1819, mother of the Rev. William Watson, rector of St. Paul's, Hudson, Wis., a devout communicant and faithful Church worker in parish and Sunday school for many years.

MEMORIALS.

JOSHUA WILLIAM CALDWELL.

The vestry of St. John's Church, Knoxville Tennessee, desires to enter this minute in loving tribute and sorrowful remembrance of him who, after many years of a faithful discharge of every obligation to his Church and the conscientious and efficient performance of his duties as vestryman and warden, has entered upon the life everlasting.

No man ever rendered so many and various services to this congregation, and no member was so generally known and universally beloved.

Bound by the warm ties of personal friendship and intimate acquaintance, the vestry mourns the loss of a dear friend and our recognized leader, counsellor, and guide, and in the confusion of our grief and the blindness of our sorrow bears witness that he lived as he died, in the testimony of a good conscience, in a reasonable, holy, and religious hope, in favor with his God, and in charity with all men.

NORMAN B. MORRELL,
GEORGE F. MILTON,
RICHARD K. GIBSON,
Committee.

JACOB MOHR.

The rector, wardens, and vestrymen of St. Luke's Church, Racine, Wis., took the following action at a meeting held January 19th, relative to the death of Mr. JACOB MOHR:

WHEREAS, It has pleased God in His wise Providence to take unto Himself the soul of our brother, we, the rector, wardens, and vestrymen, deside to place on record an expression of our deepest sorrow for the loss of our beloved and revered friend and fellow-vestryman.

He was a man of strong character, a Churchman of the best type, simple as a child in his faith and of a deep spiritual nature, and was ever ready in parish matters to give generously of his means and of his energy.

Throughout his life he commended religion by an unpright, unselfish, and devout example. In business his integrity was a matter of comment.

His loss to St. Luke's and to the community is irreparable.

Resolved, That a copy of these minutes be sent to the family with the heartfelt sympathy of the vestry and the parish.

Resolved, That a copy of these minutes be published in THE LIVING CHURCH, the *Racine Daily Journal,* and that they be spread upon the minutes of the vestry.

THE RECTOR, WARDENS, AND VESTRYMEN
of St. Luke's Episcopal Church.
Racine, Wis., January 20, 1909.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death Notices are inserted free. Memorial matter, 2 cents per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS OFFERED.

UNMARRIED priest, parish in Milwaukee diocese. Salary $600 with rooms, light, and heat. Give references. VESTRY, LIVING CHURCH, Milwaukee.

COMPETENT teachers who are Churchwomen and have good voices, or good organist, can hear of positions near the A. Y. P. Exposition by addressing "G," care LIVING CHURCH, Milwaukee, Wis.

PRINCIPAL wanted for one of the leading Church Schools for Girls in the Middle West. Must be a Churchwoman, a graduate, and an experienced educator and administrator. Highest references required. Address: TRUSTEE, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED.

THE choirmaster of the Church of the Good Shepherd, Rosemont, Pa., is open for position as visiting choirmaster. Address: FRANK C. MORLEY.

EXPERIENCED ORGANIST-CHOIRMASTER seeking more important sphere of work, desires change. Brilliant player, expert trainer and director. Recitalist and choral conductor. Churchman. Highly recommended. Address: "BACH," care LIVING CHURCH, Milwaukee.

SOUTHERN Churchman, twenty-four years old, would become lay assistant to rector of large parish. Will take holy orders; would study under rector. University bred; intelligent; hard worker. Best references. Write, LAY ASSISTANT, care LIVING CHURCH, Milwaukee.

PARISH AND CHURCH.

OBER-AMMERGAU CRUCIFIXES, beautifully carved by Passion Prayers: Figure, white (holly), 9-in., oak cross 21-in., $5.00; figure, white (holly), 6-in., oak cross 15-in., $2.50. Catholic Prayers for Anglo-Catholics. THOMAS CROWHURST, 419 Montgomery Street, San Francisco, Cal.

THE INDIANAPOLIS VESTMENT BAG may be obtained by sending $2.50 to THE INDIANAPOLIS VESTMENT BAG CO., Wheaton, Ill. Circular on request.

STAMPS for Church attendance and Sunday School. Descriptive leaflet free. Rev. H. WILSON, 945 Palm Avenue, South Pasadena, Cal.

KNIGHTS OF ST. PAUL. A Church secret society for boys. Information given by Rev. W. D. MCLEAN, Streator, Ill.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

ORGANS.—If you desire an Organ for church, school, or home, write to HINNERS ORGAN COMPANY, PEKIN, ILLINOIS, who build Pipe Organs and Reed Organs of highest grade, and sell direct from factory, saving you agent's profit.

UNLEAVENED BREAD.

COMMUNION BREADS and Scored Sheets. Circular on application. Address MISS A. G. BLOOMER, Montrose, N. Y.

COMMUNION WAFERS (round), ST. EDMUND'S GUILD, 891 Richards St., Milwaukee.

ALTAR BREAD. Samples sent. THE SISTERS OF ST. MARY, Kemper Hall, Kenosha, Wis.

CHURCH EMBROIDERY.

CHURCH EMBROIDERY of every description by a Churchwoman trained in English Sisterhoods. Christmas Altar hangings $5 to $10, for missions. Stoles from $3.50 up. MISS LUCY V. MACKRILLE, Chevy Chase, Md.

CLERICAL REGISTRY.

PARISH OPPORTUNITIES can be offered to the clergy by the CLERICAL REGISTRY, 136 Fifth Avenue, New York. Write for circulars.

BISHOPS and Parishes needing clergy can readily find them at the CLERICAL REGISTRY, 136 Fifth Avenue, New York.

CHURCHES NEEDING ORGANISTS.

CHURCHES looking for Organists and Choirmasters can find exceptionally talented Men and Women at the JOHN E. WEBSTER CO.'S CHOIR EXCHANGE, 136 Fifth Avenue, New York.

PUBLIC ACCOUNTANTS.

JOHN VAUGHAN, C. P. A.,
CERTIFIED PUBLIC ACCOUNTANT,
PITTSBURGH, PA.

HEALTH RESORTS.

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Ry. Grounds (100 acres) fronting Lake Michigan. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: Young Churchman Co.

TRAVEL.

TO EUROPE—next summer. THE IDEAL WAY. Small parties; moderate cost. Midnight Sun, Spain, Italy, Greece, Turkey, Austria, Germany, Switzerland, Holland, Belgium, France, and Great Britain. IDEAL EUROPEAN TOURS, 11 Library Place, N. S., Pittsburgh, Pa.

EUROPE: Comprehensive summer tour—$175. Experienced management. Other tours at higher cost. Apply at once. TEMPLE TOURS, 8-X., Beacon Street, Boston, Mass.

NOTICES.

THE BOARD OF MISSIONS

is the Church's executive body for carrying on its missionary work.

The Church is aided in 39 home Dioceses, in 18 domestic missionary Districts, and in 8 foreign missionary Districts.

$850,000 are needed to meet the appropriations this year.

Full particulars about the Church's Mission can be had from

A. S. LLOYD, General Secretary,
281 Fourth Avenue, New York.
GEORGE C. THOMAS, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

THE SPIRIT OF MISSIONS—$1.00 a year.

AMERICAN CHURCH BUILDING FUND COMMISSION.

(Corporate Title.)

CHURCH MISSIONS HOUSE, NEW YORK.

Money loaned to build churches and rectories. Money also given to build churches. Legacies and donations solicited. Annual Report sent on application.

IN EXPLANATION.

The churches and clergy in some dioceses, by an official setting apart of the day, by canon or resolution, fulfill their duty and obey the recommendations of the General Convention, in the matter of contributions for the pension and relief of the aged and infirm clergy and their widows and orphans: by taking an offering on Thanksgiving Day.

A large majority of the dioceses have set apart, officially, Christmas Day. The General Convention has officially suggested Quinquagesima (February 21st this year). Others again, and quite a number, contribute at Easter, but even with this selection of days set apart officially, only about one-fourth of the clergy and one-fifth of the churches comply with the recommendations of the General Convention.

It is not right that so small a proportion should try to care for the pension and relief of all the clergy and their dependents in sixty-one Dioceses and Missionary Jurisdictions and many others in dioceses not yet merged; altogether about 550 persons. This is, therefore, an appeal to a MAJORITY of the churches and clergy to seize some last opportunity this year to send a contribution.

Said the last General Convention Committee of this matter: "Nothing more definite or more likely to produce the desired results could be devised than the recommendations of the General Convention that this subject be presented to every congregation once a year. If our seven thousand churches and five thousand clergy would comply with this recommendation, even in a small way, it would not only fill the treasury, but call attention annually to the great duty and need of pension and relief."

Offerings sent to the General Clergy Relief Fund go, without diminution, to the purposes for which they are contributed. The Royalties from the Hymnal pay all expenses.

THE GENERAL CLERGY RELIEF FUND,
The Church House, 12th and Walnut Sts.,
Philadelphia.
REV. ALFRED J. P. MCCLURE,
Assistant Treasurer.

APPEALS.

DISCARDED CASSOCKS AND COTTAS.

The undersigned appeals for gifts of discarded but usable Cassocks and Cottas for boy choir now being formed for struggling mission in Everett, Pennsylvania (Diocese of Harrisburg). Will pay express charges at this end. A large class of boys is eagerly waiting for the vesting of the choir.

(Rev.) R. ALAN RUSSELL, *Missionary.*

AN ACKNOWLEDGMENT AND A PLEA.

The Bishop of Idaho acknowledges $1,350, in answer to his appeal last summer to save the church in Idaho Falls from being sold for a debt. He still needs $2,750. Shall we lower our flag in a town largely Mormon?

St. Luke's Hospital, Boise, started six years ago, is a Church institution. It has taken care of 3,200 people. It needs endowed beds, one for St. Margaret's School, one for our workers, one for the old and the poor. These will cost $5,000 each, but small gifts are also needed for surgical instruments, furnishings, etc.

St. Margaret's School for Girls, Boise, needs a chapel and more class rooms. It is doing a great work among young girls. A site is offered for a similar Church school for boys, but the Bishop feels it unwise to undertake it without a large gift for its establishment without debt.

The work of the Church is progressing well in this new country, but the Bishop needs generous help if the work is to go on with vigor.

Kindly send gifts, large or small, to BISHOP FUNSTEN, Boise, Idaho.

WASHINGTON BIRTHDAY APPEAL.

The attention of rectors and Sunday school workers is called to the following resolution unanimously adopted by the Third Department:

Resolved, That this Council recommends to the rectors and Sunday school officers and teachers, that an offering be made for the completion of this national memorial (Washington Memorial Chapel, Valley Forge), on Sunday, February 21, 1909, or some other convenient date near thereto. Providing the same shall not conflict with any offering for other missionary work.

Write to REV. W. HERBERT BURK, Norristown, Pa., for descriptive circulars.

THE LIVING CHURCH

may be purchased, week by week, at the following places:

NEW YORK:
Thos. Whittaker, 2 Bible House.
E. S. Gorham, 251 Fourth Avenue.
R. W. Crothers, 246 Fourth Avenue.
M. J. Whaley, 430 Fifth Avenue.
Brentano's, Union Square.

BOSTON:
Old Corner Bookstore, 27 Bromfield Street.

PHILADELPHIA:
Geo. W. Jacobs & Co., 1216 Walnut Street.

WASHINGTON:
Wm. Ballantyne & Sons, 428 7th St., N. W.
Woodward & Lothrop.

ELIZABETH, N. J.:
Franklin H. Spencer, 947B, Anna Street.

ROCHESTER:
Scranton, Wetmore & Co.

CHICAGO:
LIVING CHURCH branch office, 153 La Salle St.
A. C. McClurg & Co., 215 Wabash Avenue.
The Cathedral, 18 S. Peoria Street.
Church of the Epiphany, Ashland Blvd. and Adams Street.

MILWAUKEE:
The Young Churchman Co., 484 Milwaukee St.

ST. LOUIS:
E. T. Jett Book & News Co., 806 Olive St.
Phil. Roeder, 616 Locust St
Lohman Art Co., 3526 Franklin Ave.
Wm. Barr Dry Goods Co., 6th and Olive Sts.

LONDON:
G. J. Palmer & Sons, Portugal Street, Lincoln's Inn Fields, W. C.
A. R. Mowbray & Co., 34 Great Castle St., Oxford Circus.

It is suggested that Churchmen, when traveling, purchase THE LIVING CHURCH at such of these agencies as may be convenient.

INFORMATION AND PURCHASING BUREAU.

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information and Purchasing Agency is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is also placed at the

disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter are gladly forwarded, and special information obtained and given from trustworthy sources.

Our Information Bureau would be pleased to be of service to you.

PRAYER BOOKS AND HYMNALS FOR PEWS.

BOURGEOIS IMPERIAL 32MO P. B.

SIZE 5⅝ x 3¾.

No. 300—Prayer Book. Imperial 32mo, bourgeois type, cloth, $20.00 per hundred.
No. 301—Prayer Book. Same size and type, black cloth, red edge, $21.00 per hundred.
No. 302—Prayer Book. Same size as above, maroon cloth, red edge, $25.00 per hundred.
No. 303—The Pointed Prayer Book, authorized by General Convention. $24.00 per hundred.

BOURGEOIS IMPERIAL 32MO HYMNAL

SIZE 5⅝ x 3⅝.

No. 10300—Hymnal to match Prayer Book No. 300, $25.00 per hundred.
No. 10301—Hymnal to match Prayer Book No. 301, $26.00 per hundred.
No. 10302—Hymnal to match Prayer Book No. 302, $30.00 per hundred.

(Carriage additional.)

THE YOUNG CHURCHMAN CO.,
Milwaukee, Wis.

BOOKS RECEIVED.

GEORGE W. JACOBS & CO. Philadelphia.

The Sunday School Teacher's Manual. Designed as an Aid to Teachers in Preparing Sunday School Lessons. Edited by the Rev. William M. Groton, S.T.D. Collaborators: the Rev. Llewellyn N. Caley, B.D., the Rev. George Hodges, D.D., the Rev. Alford A. Butler, D.D., the Rt. Rev. A. C. A. Hall, D.D., the Rev. Charles C. Edmunds, B.A., the Rev. Hosea W. Jones, D.D., the Rev. Lucien M. Robinson, S.T.D., the Rev. Richard W. Micou, D.D., the Rt. Rev. Cameron Mann, D.D., and the Rev. William P. Du Bose, LL.D. Price, $1.00 net.

CHARLES SCRIBNER'S SONS. New York.

Dictonary of the Bible. Edited by James Hastings, D.D. With the Coöperation of John A. Selbie, D.D., and with the Assistance of John C. Lambert, D.D., and of Shailer Mathews, D.D., Professor of Theology and Dean of the Divinity School in the University of Chicago.

G. P. PUTNAM'S SONS. New York.

A Parable of the Rose, And Other Poems. By Lyman Whitney Allen.

EDWIN S. GORHAM. New York.

Memoir of Bishop Seabury. By William Jones Seabury, D.D., Professor of Ecclesiastical Polity and Law in the General Theological Seminary, New York.

MUSIC.

Story of the Cross. Words by E. Monroe. Set to Music for Congregational Use by Albert W. Borst. Price, 15 cents. (Hamilton Pub. Co., Philadelphia, Pa.)

PAMPHLETS.

Church Mission Hand Book. January, 1909. Edited expressly for Church laymen by Eugene M. Camp and published by the Church Laymen's Union, a federation of Laymen's Leagues, Seabury and other Societies, and Committees of Church Laymen in Twenty-five Principal Cities. Individuals, parish Men's Clubs, and organizations of laymen in all cities are invited to join the Laymen's Union. Copies of this Hand Book may be had for distribution. Church Laymen's Union, 23 Union Square, New York.

Publications of The Christian Social Union. No. 1, New Series. January, 1908. *The Christian Social Union.* Officers and Committees. A Brief Statement. Constitution and By-Laws. (Office of the Secretary, The Church House, Philadelphia.)

Official Bulletin of the Episcopal Theological School. Vol. I., January, 1909, No. 1. *The Faculty to the Alumni.* Published by the Episcopal Theological School, Cambridge, Mass.

A Quadrennium. Its Message and Its Encouragement. Being the Fourth Annual Address of the Rt. Rev. Edward William Osborne, D.D., Bishop of Springfield. 1909. Thirty-first Synod.

The Preachers' Protests Against President Roosevelt's Denunciation of Religious Bigotry in Politics. A Lecture by Very Rev. D. I. McDermott. Delivered in St. Mary's Church, Philadelphia, Sunday Evening, December 6, 1908.

The Register, Cornell University. 1908-1909. (Ithaca, N. Y.)

The Invocation of Saints. An Article Reprinted, with Slight Additions, from the *Church Quarterly Review.* By Darwell Stone, M.A., Pusey Librarian, Formerly Principal of Dorchester Missionary College. Cheaper Reissue, With a New Preface Containing Replies to Criticism. (Longmans, Green & Co., New York.)

The Ministerial Priesthood. By Horace Marion Ramsey, M.A. A Sermon Preached at the Bishop of Oregon's Ordination on Fourth Sunday in Advent, December 20, 1908, in the Pro-Cathedral of St. Stephen the Martyr, Portland, Ore.

St. Luke's Hospital and Nurses' Training School, Ltd., Boise, Idaho. Incorporated in December, 1906.

Order of Service for the Sacred Rite of Unction. By Rev. A. R. Llwyd, Hot Springs, Ark.

The Importance of Christianity. Sermon Preached in Trinity Church, Troy, Ohio. By the Rev. Edward S. Doan, December 27, 1908. 100 copies for $1.00.

The High Tide of Anti-Medical Religion. By J. H. Fisher, author of *Hypnotism and Its Relation to Ghostology,* etc.

The General Clergy Relief Fund Handbook. A Compendium for the Use of the Clergy and Laity in Urging the Cause of Pension and Relief in the Church. Rev. Alfred J. P. McClure, Assistant Treasurer and Financial Agent, The Church House, Twelfth and Walnut Street, Philadelphia.

The Church Calendar for the Year of Our Lord 1909. For the Use of the Clergy and Laity. Published by the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, Church Missions House, New York.

The Secretary's Annual Letter. English Church Union. London, England.

Divinity School of the Protestant Episcopal Church in Philadelphia. 1908-1909.

PAROCHIAL YEAR BOOKS.

Year Book of St. Thomas' Parish, New York. Parochial Notes, Reports of Various Guilds, etc. From November 1, 1907, to November 1, 1908. Published in Advent, 1908.

Year Book and Reference Manual, Trinity Church, Mattoon, Ill.

Year Book of St. Bartholomew's Parish, New York City. 1909.

Year Book of Holy Trinity Parish, Philadelphia. Parochial Notes, Reports of Various Societies, etc. Advent, 1908.

Year Book and Register of the Parish of Trinity Church in the City of New York, A. D. 1908.

THE CHURCH AT WORK

IMMENSE MASS-MEETING OF CHRISTIAN WORKERS AT WASHINGTON, D. C.

ONE OF THE greatest gatherings of Christians under the auspices of the Church was the mass meeting of Christian workers at Convention Hall, Washington, D. C., Sunday afternoon, January 24th. Fully 10,000 persons were present. Music was furnished by 300 Sunday school children and the United States Marine Band.

Every sort and condition of Christian was represented in this vast gathering, and delegations from every Church in the city were present. Even the Y. M. C. A. abandoned its meeting arranged for at that hour and sent a throng of men to the hall.

This great meeting was marked by simplicity, very little formality, and no vestments. Promptly at 4 P. M. the procession started for the platform, consisting of Bishops, clergy, and prominent laymen.

It was an inspiring and thrilling sight to look over that sea of eager faces, thirsty for the good news of the Gospel, and the speakers were not slow to make the most of the opportunity. The Presiding Bishop was

REV. ROBERT TALBOT,
RECTOR-ELECT OF ST. PAUL'S CHURCH,
WASHINGTON, D. C.

in charge and made an introductory address of welcome to the people and clergy. He said he was sure we all bade the singers, band, and flag welcome. He was loudly applauded. In a most pleasing strain Bishop Tuttle introduced the speakers. "The City, the Nation, the World, for Christ," was the general subject.

Bishop Darlington spoke for the city. He said everything depends upon the start. "If I were to start a financial enterprise, I should go to New York, Philadelphia, Baltimore, or Boston. But if I select a place to start a movement to sweep the whole country for the uplifting of mankind, I should choose Washington." We should have in Washington a great Church House, from which to send out the workers all over the world, and which would contain permanent exhibits of the mission fields.

Then followed Bishop Talbot, always a picturesque figure, who spoke forcefully and gracefully on "The Nation for Christ." "We want men," he said, "splendid men, not men who cannot do anything well, but men who can do everything superbly. We want men who are leaders in religion and leaders in everyday life. We want men whose devotion to their faith is great, and whose devotion to the nation is equally so." "We need more men for the priesthood. What service is so full of joy, so full of real happiness, and so useful, as the service of Jesus Christ? When each of us is striving with all his strength in the ranks of Christ's army.

then, and only then, will our nation be fully a nation for Christ."

Bishop Woodcock made the final address, "The World for Christ." "There are men who sneer at missions in mistaken and perverted zeal. If he be a laymen, may God convert him; if he be a priest, may God doubly convert him, and if he be a Bishop, let him resign at once and get out for good. He who says he does not believe in missions, does not believe in Christianity. Missions are the forethought of Christ, the vocation of the Church, and the highest spiritual exercise of her life. How little our religion costs us! We are not giving one dollar a year per communicant for missions. The man who does not give for missions is letting the religion of Christ take care of itself. The man who says there are enough heathen in Washington to engage the attention of the clergymen here, is just the man who will never do a stroke of work either for those heathen or any other. He is the most expert of dozers."

The offerings will be used for missionary work.

SOLD TO THE GREEK UNIAT CHURCH.

ST. JUDE'S CHURCH, on Franklin Street above Brown, Philadelphia, with parish building and rectory adjoining, has just been sold to the Rt. Rev. Sotor Stephen Orityński, Bishop of the Uniat Greek Catholic Church, for the sum of $36,000, and will shortly be occupied by this body. A few weeks ago the parish of St. Jude's, of which the Rev. Chas. Logan was the rector, merged with that of the Church of the Nativity at Eleventh and Mt. Vernon Streets. The congregation of the Greek Orthodox rite last October purchased for $25,000 the Church of All Saints at Twelfth and Fitzwater Streets, whose congregation and rector, the Rev. John E. Hill, have not as yet been successful in securing a new location.

RICHMOND CHURCHES IN EVANGELISTIC REVIVAL.

A GENERAL evangelistic revival, with Dr. J. Wilbur Chapman as the chief speaker, has recently closed at Richmond, Va., in which a number of our churches participated. Several of the church buildings were placed by authority of the Bishop at the disposal of the general committee, the local chairman of which was the Rev. Thomas Semmes, rector of St. Andrew's Church, other members being largely from the different Protestant denominations. It was said at the first Sunday night meeting in the large Auditorium building some eight thousand people were in attendance, though there were seats for only about four thousand. St. Andrew's, being the nearest church, was used for an overflow meeting, and it is reported that every inch of space not only in the nave but in the chancel was occupied. In the programmes circulated it was stated that St. John's (Rev. R. A. Goodwin, rector) and Christ (Rev. G. O. Mead, rector) churches would have ministers of other religious bodies as speakers, while Dr. Chapman himself spoke in St. Paul's Church (Rev. R. W. Forsyth, rector) to a congregation that crowded the edifice to the doors; and Holy Trinity was one of the churches that were named as available for overflow meetings.

NEW CHRIST CHURCH, NORFOLK, VA.

THE NEW CHURCH being erected for Christ Church parish, Norfolk, Va., will be one of the finest in the country, and certainly of the South. Christ Church is an old one and was situated in the central portion of Norfolk. The march of business has driven many of the parishioners away and it was recently decided to erect the new building in the northwestern part of the city. The plan consists of a nave (30 feet wide from centre to centre of columns) of ten bays, 14 feet each, giving a total interior length of 140 feet from the east to west walls. The three easternmost bays are used for chancel—two for choir and one for sanctuary—total extreme length 42 feet. The north aisle is 15 feet wide from centre of columns, and the south aisle 20 feet wide in the clear, forming chapel and baptistery. The total exterior width is 71 feet, inclusive of chapel. The total exterior width is 72 feet over all; interior height of nave to ridge pole, 55 feet; interior height of north aisle, 20 feet; interior height of chapel, 20 feet; square of tower, 24 feet; height of tower, 125 feet. The church is placed at the corner of Olney Road and Stockley Gardens, and is so situated on the ground that a parish house and rectory may be erected, forming a fine grouping about a quadrangle. The style adopted is the modern application of "English Perpendicular." The material selected by the vestry (Port Deposit granite, trimmed with Indiana limestone) is admirably adapted to the purpose. The design contemplates the use of the limestone in all window tracery and general trimmings and includes the lining of the entire building with a 4-inch ashler with 2-inch air space between main walls and ashler to prevent dampness from condensation.

The choir and sanctuary floors throughout (including chapel sanctuary) will be of reinforced concrete. The floor in pew areas will be of maple or rift yellow pine as desired, carried on yellow pine joists, and the aisles throughout will be of imported quarry tile laid in concrete. The roof will be of slate with gutters of copper.

The building is to be heated with a combination of direct and indirect steam radiators. The architects are Watson & Huckel of Philadelphia.

CHRIST CHURCH, NORFOLK, VA.

MODEL SUNDAY SCHOOLS.

SOMETHING of the enormous extent of the Sunday school of the Church of the Holy Apostles, Philadelphia, of which Mr. George C. Thomas is superintendent, may be gleaned from the facts and figures contained in the annual report for the year 1908, which was presented and read by Mr. Thomas on Sunday evening, January 24th. There was an average attendance during the year, including stormy days and the entire summer, of 645, and a present total enrollment of 1,604. This, however, represents only one of the four schools within the parish. The total enrollment in all of the four is 2,970, which exceeds the enrollment in any one of twenty-five dioceses in this country, and the actual attendance at the four schools on December 27th—1,797, exceeds the enrollment in any one of nine dioceses.

There are also weekly teachers' meetings; a normal school for intending teachers, divided into two sections; Lenten and Advent conferences for teachers and officers; monthly missionary addresses; special observance of Church and national anniversaries; and a home department in charge of the parish deaconess with membership of 16. At the annual confirmation 72 scholars from the Sunday school were confirmed. At the last canvass, in April, 953 scholars were found to be communicants of the Church, besides, of course, all the officers and teachers. The Easter offering of the Sunday school was over $12,000, and from memorial offerings the Church of the Holy Apostles at Hilo, Hawaii, has been erected at a cost of $3,400, and was used first on Christmas Day. A special me-

morial is being placed therein, in memory of two children in the primary department.

Beside this remarkable report of the Sunday school, which is probably not equalled in any parish in the land, the statistics of the parish itself, of which the Rev. N. S. Thomas is rector, show remarkable activity. The present number of communicants in the parish church is 1,928; including the three chapels—the Memorial Chapel of the Holy Communion and the chapel of the Mediator, for white work, and the chapel of St. Simon the Cyrenian, for colored work—it is 2,897. Outside of the Sunday school and library, the work of the parish is conducted by means of twenty-eight committees, the chairmen of which meet for conference and report twice a year in the executive committee of the Parish Association. Parochial receipts for the year from all sources were in excess of $111,000. In addition, $120,000, being the balance remaining of the pledge of $150,000 for the Men's Missionary Thank Offering by a member of the parish, was paid, and credited to the parish on the books of the Domestic and Foreign Missionary Society.

Matters of particular interest occurring during the past year within the parish were: The dedication of the new parish building of the Mediator, Fifty-first and Spruce; the completion of the vicarage of the Memorial Chapel; the enlargement of the Sunday school organ; the inauguration of the system of memorial flowers in the church; and the seventh annual dinner of the men of the parish, November 19th, with 487 in attendance.

One realizes, in citing the work of this well managed parish, that it has certain opportunities which are peculiar to the parish alone and could not be duplicated elsewhere; yet the fact remains that, for the most part, what has been accomplished within the parish has been done by personal work, rather than by money contributions. Great as are the latter, the former has been even greater.

THE SUNDAY SCHOOL of St. Andrew's Church, Louisville, Ky., has just issued its annual report, which is remarkable in many respects. St. Andrew's has long been regarded as the banner school in the diocese, the enrollment and average attendance being unusually high. Much of the credit is due to Mr. William A. Robinson, the superintendent, now entering his fortieth year of unbroken service. One of the girls, Rosalie Nietert, has maintained a perfect record for nine consecutive years. For the eleventh year the class of boys taught by Miss Mary E. Thummel continues to hold the school banner, not only by virtue of general scholarship, but notably as having excelled all others in the number of new scholars brought, one boy alone having eleven to his credit. From the school's ranks six young men have entered the ministry of the Church.

DEATHS OF PROMINENT PHILADELPHIANS.

SEVERAL prominent Philadelphia Churchmen have been removed by death during the past week.

Dr. EDGAR A. SINGER, associate superintendent of the public schools, died of pneumonia at his residence, Penn Street, Frankford, on Thursday, January 28th. His death was hastened by grieving over the death of his wife, which occurred a few months ago. His burial took place from St. Mark's Church, of which he was a vestryman, on Saturday, January 30th, the rector, the Rev. J. B. Harding, officiating, with interment at the historic old Trinity churchyard, Oxford. Out of respect to his memory the flags on all the city public schools were at half-mast on Saturday.

JAMES M. ANISON, one of the best known and most highly respected merchants of Philadelphia, died on Friday last in his seventy-fourth year. For many years he was an active vestryman of St. Matthew's Church, Eighteenth and Girard Ave, but of late years has been a member of St. Stephen's Church at Tenth and Chestnut Streets. The burial was held from his late residence on Monday, February 1st. the Rev. Dr. Grammer (rector) and the Rev. Dr. S. D. McConnell (former rector) of St. Stephen's, and the Rev. Dr. Eccleston of Baltimore, officiating.

ON SATURDAY, January 30th, the death occurred of HARRY GODEY, the noted publisher. The funeral services were held at his late residence, Tuesday morning, February 2d, the Rev. Dr. Mortimer, rector of St. Mark's, officiating.

CONSECRATION OF ST. JOHN'S CHURCH, LOGAN, UTAH.

THE CONSECRATION of St. John's Church, Logan, Utah, took place on January 15th. The Bishop officiated, assisted by Dean Brewster, the Rev. W. F. Bulkley, the Rev. W. W. Fleetwood, the Rev. M. W. Rice, and the two priests in charge, the Rev. Paul Jones the Rev. D. K. Johnston. The church is constructed of brick and limestone and is 60x21 feet in dimensions. The roof is heavily trussed and is of Oregon fir stained dark. The altar rail, pews, and all the woodwork are of selected Oregon fir. The chancel is roomy, well proportioned, and finished with maple flooring. The altar, built of brick with a slab of limestone for a mensa on which are engraved five crosses, is given a prominent elevation. The church has been abundantly blessed with gifts. Trinity Missionary Society of New York presented the handsome brass cross and Eucharistic lights; from St. Barnabas' Church, Kingston, N. Y., came a handsome eagle lectern in oak; and the following Sunday schools gave various windows: The Log Chapel, Olivers Mills, Pa.; St. James' Church, Lancaster, Pa.; the Church of the Good Shepherd, Scranton, Pa.; Grace Church, New Bedford, Mass.; Trinity Church, Bridgeport, Conn.; Trinity Church, New Haven, Conn. Bishop Spalding made a gift of a handsome Bishop's chair and litany desk.

ST. JOHN'S PARISH HOUSE AND CHURCH, LOGAN, UTAH.

Adjoining the church, which seats 160 people, is St. John's House, which contains a large library, two rooms for games, a pool and billiard room, and shower baths. Logan is a collegiate town. As the town has no public library or Y. M. C. A., the new St. John's House was built to fill the want. The cost of church and parish house, which are lighted by electricity and heated by steam, is about $16,000. A debt of $2,000 still remains on the house.

ANNUAL MEETING OF BERKELEY DIVINITY SCHOOL TRUSTEES.

THE TRUSTEES of the Berkeley Divinity School held their annual meeting at Middletown, Conn., on January 27th. Dean Hart spoke of the provision made by special gifts for expenses of improvement to the buildings; the increase of the amount available for scholarships; the provision made for special lectureship, for the enlargement of the course of instruction, and of the desire of the faculty for the organization of the alumni into associations. The treasurer's report told of a satisfactory financial condition. Two new clerical trustees were elected: the Rt. Rev. E. S. Lines, D.D., class of '74, and the Rev. Dr. W. M. Grosvenor, D.D., of New York, class of '88.

DISCLOSURES OF THE YEAR BOOK OF EMMANUEL PARISH, BOSTON.

FROM THE Emmanuel Church (Boston, Mass.) Year Book one learns that the parish is one of many activities. In his introductory address the Rev. Dr. Worcester expresses his gratitude that, though the general financial condition last year was bad, the ministrations of the Church were not allowed to suffer in any way. The parish was able to meet all its obligations, paid its apportionment, supported all its former undertakings and added new ones. The total receipts of the church have grown from $66,988 in 1903 to $93,305 in 1908. Emphasis is laid upon the need of an endowment fund which will insure the church a perpetual fixed income. There are few parishes in this country, says the rector, of the rank and importance of Emmanuel, which are obliged to secure their whole revenues year by year. He names $500,000 at least, as necessary to provide for the future, and appeal is made especially to the old and faithful members to remember Emmanuel in their wills.

One notes the remarkable work of the tuberculosis class, which is one of the most effective agencies against the spread of the disease which Boston has. There also was the relief work done in Chelsea after the great conflagration. Outside of its own individual parish work there are the activities at the Church of the Ascension, which is one of Emmanuel's missions, in connection with

which is the Emmanuel House. The Rev. W. L. Clark, vicar in charge of the mission, states that the policy adopted at Emmanuel House a couple of years ago of making it less a neighborhood club and more a parish house has proved to be wise.

At Emmanuel Church the communicants number about 900 and there are 16 Sunday school teachers and officers and about 300 pupils; during the year there were 35 baptisms, 36 confirmations, 15 marriages, and 16 burials. These same items for Church of the Ascension are: communicants 544. Sunday school teachers and officers 21, and pupils 280, and there were 42 baptisms, 26 confirmations, 24 marriages and 47 burials during the year.

PAROCHIAL IMPROVEMENTS.

THE ILLUSTRATION given herewith is that of the new St. Jude's mission chapel, which was recently built in Brooklyn, N. Y., by the Eureka Construction Co. of New York. The

ST. JUDE'S CHURCH, BROOKLYN, N. Y.

architect, Mr. William H. Day, spared no time or pains to make this little edifice one of the most complete and satisfactory ecclesiastical structures in the diocese of Long Island. Every inch of space is utilized and the construction is unique, the church being built of terra cotta brick, reinforced with iron. The roof is open-timbered and the windows glazed with cathedral glass. The entire cost of the building, which included sacristy, porch,, altar, choir stalls, sanctuary rail, plumbing, gas piping, and fixtures, was $2,140. The first service was held by the Rev. C. M. Dunham, the rector of St. Jude's, on Christmas Day.

THE REV. CHARLES H. WEBB, rector of the Church of the Redeemer, Astoria, N. Y., is making an effort to raise a fund for the erection of a rectory on the church property. The plans call for a brick building, 40x27 feet. The approximate cost will be $7,000. Up to the present time $2,063 has been subscribed by the members, mostly in small amounts. It is proposed that those who are mechanics or skilled in any kind of work that will be required to erect the rectory announce their willingness to give their labor. There are many bricklayers, carpenters, plumbers, painters, and plasterers in the parish. The rector calls attention to the fact that by donation of labor in this manner the people would be following the methods of people of old in erecting the great temple at Jerusalem.

PLANS ARE now under consideration by the vestry of St. Mark's pro-Cathedral, Grand Rapids, Mich., for important alterations in the parish house. This is made a necessity by the erection close to the east side of a large printing house, which darkens the rooms of the parish building. It is proposed, while necessary changes are being made, to enlarge the floor space of the second floor.

A NEW WINDOW is being installed in the south aisle of the nave of Christ Church, New Haven, Conn. It is the gift of Mr. W. W. Thomas, and was ordered last summer by the rector when he was in London. The subject depicted is that of the woman anointing the feet of our Lord in the house at Bethany.

THE PLANS for a new parish house for Christ Church, Lima, Ohio (the Rev. Edward H. Molony, rector), have been drawn and accepted, and two-thirds of the sum necessary has been raised among the congregation. The edifice will be of brick, two stories high, 51x31 feet. The congregation is receiving many accessions.

DEATH OF THE REV. C. H. LEAROYD.

THE REV. CHARLES HENRY LEAROYD, rector of Emmanuel Church, Wakefield, Mass., for the last twelve years, died at his home in that town on January 25th. Mr. Learoyd was a native of Danvers, Mass., where he was born in June, 1834. He was educated at Harvard and was graduated in the class of 1858, and also from Andover Theological Seminary, class of 1862. Ordained deacon in 1862, he became assistant to Rev. Dr. Huntington, then rector of Emmanuel Church, Boston. The following year he was admitted to priest's orders by Bishop Eastburn, and was called to the rectorship of Grace Church, Medford. From 1865 to 1867 he spent in travel abroad, resuming his parish duties on his return.. In 1872 he received a call from St. Thomas' Church, Taunton, where he remained until 1895. After a six months' rest he took up the work at Wakefield. In 1863 he was married to Miss Susan Ellen Perley of Danvers.

In many respects Mr. Learoyd was a notable figure, especially in academic lines. He was always a scholar, continuing his reading of Latin, Greek, and Hebrew, as well as the modern languages up to the last. Mr. Learoyd was a member of the Old Colony Historical Society, of the Boston Episcopal Charitable Society, and of the Society for the Relief of Widows and Orphans of Deceased Episcopal Clergymen. In 1898 he completed a quarter of a century of service as diocesan treasurer.

Bishop Lawrence officiated at the funeral. He was assisted by the Rev. Rufus S. Chase, rector of Emmanuel, where the last rites were said. There were many clergy and laity present. The body was placed in the receiving tomb in Lakeside cemetery.

ACOLYTE GUILDS' ANNUAL SERVICE.

THE SEVENTH annual service of Acolytes' Guilds brought to the House of Prayer, Broad and State Streets, Newark, N. J., on Thursday night, January 28th, the largest number of priests and altar boys that have ever attended this inter-diocesan gathering. A score of clergy, several seminarists, nearly two hundred acolytes, together with the parish choir of men and boys, entered the nave of the church at 8 o'clock. There was a representation from almost every Anglo-Catholic parish in northern New Jersey and the Greater New York. The officient at Solemn Vespers, with Solemn Procession, was the Rev. J. S. Miller, acting president of the Catholic Club of New York and examining chaplain of the diocese of Newark, who, on the feast of the Epiphany, said Mass in commemoration of his twentieth anniversary as rector of the House of Prayer. The lector was the Rev. Professor Scratchley of the General Theological Seminary, New York, formerly curate at the House of Prayer. The Rev. John Keller, secretary of the diocese of Newark, was the preacher. His sermon offered a study of Samuel, the first acolyte. Occupying a seat of honor in the sanctuary was the Rev. Canon Popoff of the Russian Orthodox Cathedral of St. Nicholas, New York. The Rev. Archimandrite Solomonides of the Greek Communion made every effort to be present, but was detained at the last moment.

Among the parishes which sent clergy and servers to this notable service were: St. Ignatius', St. Edward the Martyr, Holy Cross, The Redeemer St. Alban's, St. Agnes' Chapel, Chapel of the Intercession, and St. Chrysostom's Chapel, New York; Grace, the Ascension, and Holy Cross, Jersey City; Holy Innocents', Hoboken; St. John's, Hasbrouck Heights; Christ Church, Hackensack; Christ Church, Elizabeth; Trinity, Irvington; Good Shepherd, Hamburgh, St. Mark's and All Saints', Orange, and Grace, St. Alban's, St. Philip's, and St. John's, Newark, N. J.

The House of Prayer choir of men and boys, under the direction of Albert L. Faux, organist and choirmaster, sang West's *Magnificat* and *Nunc Dimittis*, the solo part being taken by Master Arthur Streit. The rear gallery and the sides of the nave were packed with members of the congregation and visiting lay people. The centre of the nave was filled by the visiting acolytes. For the conduct of the service the rector of the House of Prayer delegated the local Guild of Acolytes, known as the Confraternity of St. Osmond; director, George H. Slack; master of ceremonies, Thomas L. White.

After the Vespers the guests were given a reception in the parish hall by the clergy and acolytes of the House of Prayer, aided by the resident Sisters of St. Margaret and the ladies of the parish ward of the Confraternity of the Blessed Sacrament.

On Wednesday night, January 27th, the curate and acolytes of the House of Prayer

took part in the patronal festival of the chapel of St. Chrysostom, Trinity parish, New York (vicar, the Rev. T. H. Sill, Sr.) and on February 1st, being the first vespers of the Purification, they attended another service of acolytes' guilds at the Church of the Holy Cross, New York.

AFFLICTED MISSIONARY FAMILY.

THE Rev. R. W. and Mrs. Andrews, missionaries stationed at Akita, Japan, in the missionary district of Tokyo, have been sadly afflicted by the death of their infant son, who was but a few months old. The little fellow was laid to rest on the last day of the year 1908. When his illness came on a native doctor was called, as there was no European physician to be had, and the child seemed to improve. Later he grew worse and the doctor was sent for; but the reply came that he was busy and could not come. Again he was called at night, but he refused because it was too cold to go out at night. Loving attention was given the child, but his spirit left his body on December 30th.

Many friends of the missionaries in this country will sympathize deeply with the sorrowing parents, whose affliction is greatly intensified by their distance from home and friends.

BEQUESTS AND MEMORIALS.

IN THE near future a very substantial addition will be made to the endowment fund of Trinity Church, Pittsburgh, Pa. Mr. William G. Park, a member of the vestry, and a prominent business man, died on January 19th, and according to his will Trinity parish is to be the recipient of one-tenth of the estate, after certain bequests and trusts are provided for. As the estimated value of the estate is $5,000,000, it is thought the share falling to Trinity will be something like $400,000.

BY THE WILL of the late Mr. James Dean of St. Paul's Church, Owotonna, Minn., all his property is left to the Domestic and Foreign Missionary Society of the Church for foreign missions. The gift will approximate $20,000. This church was presented recently by Dr. Tanner, a former rector, with altar lights and a sterling silver Communion set in memory of his wife. The rector, the Rev. Elmer N. Schmuck, was recently given a sum of money with which to purchase a sterling silver private Communion set.

A VERY FINE white Italian marble altar has been given by Mr. George E. Mehaffey to Christ Church, Lima, Ohio. It is in memory of his father, the Hon. Robert Mehaffey of Allen county, who was largely instrumental in building the present church thirty years ago.

THE EMMANUEL MOVEMENT.

THE Emmanuel Church Movement, as conducted at the parish of that name in Boston, has entered upon a new phase. In a recent issue of the *Journal of the American Medical Association* is contained a letter from four prominent physicians of Boston: Drs. Joel E. Goldthwait, James G. Mumford, Richard C. Cabot, and Joseph H. Pratt, in which these gentlemen state that they have agreed to serve as an advisory board in connection with this movement, and at the same time state several new rules which have been adopted. Those rules are as follows:

"1. No person shall be received for treatment unless with the approval of, and having been thoroughly examined by, his family physician, whose report of the examination shall be filed with the minister's records.

"2. No patient shall be referred for diagnosis or treatment to any specialist or assistant save with the advice and consent of the patient's own physician.

"3. All patients who are not under the care of a physician must choose one and put themselves in his care before they can receive instruction at Emmanuel Church. To those who ask for advice in this choice there shall be handed a printed, alphabetical list of all the general practitioners (internists) attached to the visiting and out-patient staffs of the Boston City Hospital, the Carney Hospital, the Homeopathic Hospital, and the Massachusetts General Hospital."

It is intended by the application of these rules to keep the Emmanuel Church treatment entirely within the control of local physicians.

MEMORIAL STONE TO PRESIDENT GARDNER.

THE ILLUSTRATION shows the memorial stone that has been erected over the grave of the Rev. Walter R. Gardner, D.D., in the

MONUMENT IN NASHOTAH CEMETERY IN MEMORY OF REV. W. R. GARDNER, D.D.

cemetery at Nashotah House. Dr. Gardner, it will be remembered, was for some years president of Nashotah. The stone was erected by means of contributions from many sources, especially from members of the alumni, obtained through the Rev. H. S. Foster, one of the latter.

THE LATE REV. A. A. MARPLE.

THE REV. A. A. MARPLE, whose demise was briefly noted in last week's LIVING CHURCH, was a native of southeastern Pennsylvania, and was born January 4, 1823. In 1836 he entered the University of Pennsylvania, where he graduated in 1839, and then spent three years in business. In 1843 he entered the Virginia Theological Seminary, and after a three years' course was ordained deacon in Grace Church, Philadelphia, by Bishop Alonzo Potter, Sunday, July 19, 1846. His first charge was at St. Paul's, Bloomsburg, Pa., and he was there ordained priest by Bishop Potter, on April 22, 1847. He was also in charge as rector of parishes at Wellsboro and Scranton, Pa., and became rector of Christ Church (Old Swedes'), Upper Merion, in 1877, serving in that capacity until 1905, when he became *rector emeritus*. For a number of years he was editor of the *Church Standard* and an examining chaplain of the diocese. He served as deputy to the General Conventions of 1868 and 1871, representing the diocese of Pennsylvania, and representing the diocese of Central Pennsylvania in the General Conventions of 1874 and 1877. His kindly, courteous manner made him beloved and respected by everyone.

At his burial, on Wednesday, January 27th, the services were conducted by the Rev. W. Herbert Burk of All Saints', and Rev. Charles Fiske of St. John's, Norristown, and Rev. H. K. B. Ogle and Rev. Waldemar Jansen of Philadelphia, former curates of the deceased, officiated.

THE CHURCH CLUBS.

THE CHURCH CLUB of Cleveland held its second dinner-meeting of the present season on January 28th, at the Colonial Club House, Euclid Avenue. At this meeting, following the custom of the club, which holds one such meeting each year, many ladies were present as guests. In all about 150 persons were at the tables. The Hon. C. J. Estep presided. The address of the evening was made by the Bishop of Michigan, who is well known to the members of the club. The Bishop took for his subject "Some Impressions of England and the English people." He spoke of the social, political, and ecclesiastical conditions prevailing in that country, as he had observed them during his visit to the Pan-Anglican Congress and the Lambeth Conference.

ON THURSDAY, February 18th, will be held what promises to be an important event in the Church life of the city of Worcester, Mass. A committee of twelve men, composed of three representatives from the Men's Club of each of the four city parishes, have completed arrangements for a dinner for Churchmen. The after-dinner speakers will be Bishop Vinton, the Rev. William H. van Allen, rector of the Church of the Advent, Boston; DeWitt Clinton, Esq., treasurer of the city of Worcester; and Reginald Washburn, Esq., a prominent business man.

A REGULAR meeting of the Church Club was held last Monday at its rooms in the Church House, Brooklyn, N. Y. There was a very large attendance. William S. Hubbard presided, and introduced Dr. Caleb Winchester, professor of English literature in Wesleyan University, who delivered an address on "An Evening in London in 1780."

BEFORE the Men's Club of Calvary Church, Utica, N. Y., on January 27th, Bishop Olmsted made an address on "Permanent Patriotism," in which he pleaded strongly for good citizens to take up the duties of government, instead of leaving it to professional politicians.

DELAYED BY THE WRECK OF THE "REPUBLIC."

THE REV. ROBERT JOHNSON of Edinburgh, Scotland, the new rector of the Church of the Saviour, West Philadelphia, was a passenger on the steamer *Baltic*, and, owing to the wreck of the *Republic*, and the part played by the *Baltic* in the rescue of the passengers from the ill-fated vessel, did not reach Philadelphia in time to officiate on Sunday, January 24th, as scheduled. However he was present at the large congregational reception tendered him Thursday evening, January 28th. The Rev. Mr. Johnson comes to his new work with the highest recommendations from Bishops and others who have known him and his work on the other side.

A QUAKER'S APPROVAL OF THE CHURCH'S WORK.

AT A missionary conference of the Society of Friends, held at the meeting-house on Twelfth Street, Philadelphia, on Saturday morning last, Margaret M. Reeve spoke on mission work in China, and dwelt largely

[illegible] she termed "the great work being done by the Episcopal Church in teaching and interesting children in foreign missions." She praised the Church's method of having societies of young people in every parish, and deplored the lack of such organizations among the Friends.

READING CONTEST AT PHILADELPHIA DIVINITY SCHOOL.

THE CONTEST for the St. Peter's Church prize for the best reading of the Bible and Church service was held in the chapel of the Philadelphia Divinity School on Friday afternoon, January 29th. The $50 donated for the purpose was divided among three of the students, as follows: First prize, $25, Henry Stuart Paynter; second prize, $12.50, Frederick Omar Musser; third prize, $12.50, Charles Wesley Shreiner. The judges of the contest were Deaconess Sanford of the Philadelphia Training House for Deaconesses; Mr. Harold Goodwin of the Board of Overseers of the Divinity School; the Rev. Edward M. Jefferys, rector of St. Peter's Church.

ANNIVERSARIES.

AT THE morning service on Sunday, January 24th, the Rev. Walter Russell Breed, D.D., rector of St. Paul's Church, Cleveland, Ohio, delivered his second anniversary sermon, in which, under the heads of worship, finances, and work, he discussed the accomplishments of the past two years of the parish's history and outlined certain plans for the future. On the following day the parish observed its patronal festival with a service in the morning and the annual reception in the evening, at which an address was made by the rector. A beautiful "Book of Remembrance," hand-illuminated by a member of the parish, bound in purple levant, and containing the records and inscriptions of all the memorial and other gifts made to the parish in past years, was exhibited and was read with much interest by the members of the parish.

THE REV. PETER C. CREVELING celebrated the twenty-fifth anniversary of his ordination to the priesthood last Wednesday night by a special service in Christ Church, Lynbrook, N. Y. A sermon was preached by the Archdeacon of Queens and Nassau, and letters of congratulation from Bishop Burgess and the Ven. William R. Thomas, Archdeacon of Orange, diocese of New York, were read. Subsequent to the service a reception was held at the rectory, when addresses were made by G. Wharton McMullen of Rockville Centre; Mr. E. S. Lathrop, president of the Men's Club of the parish, and Mr. Willard F. Cook, senior member of the executive committee. The regular Sunday services are so well attended that extra chairs are placed in the aisles at every service.

ON THE feast of the Conversion of St. Paul, the tenth anniversary of the consecration of the Right Rev. Samuel Cook Edsall, D.D., as Bishop of Minnesota was appropriately observed by the celebration of the Holy Eucharist at All Saints' Church, Minneapolis. Later in the day the clergy of the Twin Cities were entertained at luncheon at the episcopal residence, and short addresses were made by the Bishop and several of the clergy. The clergy of the Twin City Clericus gave a handsome sterling silver chalice, which was blessed and used at the Eucharistic service.

THE GOLDEN jubilee of St. Peter's Church, Hazelton, Pa., was celebrated on Sunday, January 24th, with services befitting the occasion. The congregation was organized on January 24th, 1859, by the Rev. Peter Russell. The present church was erected in 1864, during the rectorate of the Rev. Henry S. Getz, and was subsequently enlarged. The present efficient rector is the Rev. Malcolm A. Shipley.

THE THIRTY-FIRST anniversary of the connection of the Rev. Charles W. MacNish with Christ Church, Willard, N. Y., was appropriately celebrated by a banquet given by the Ladies' Aid Society in the parish house. Over sixty were present, including several visiting clergy and laymen.

ON JANUARY 25th the 170th anniversary of St. Paul's Church, Norfolk, Va., was appropriately celebrated, and the Rev. J. M. Owens, rector, made an historical address.

RECORDS OF VALLEY FORGE.

MR. GEORGE CLIFFORD THOMAS, treasurer of the Board of Missions, owns one of the Valley Forge Orderly Books, containing the general orders issued to the troops by Washington during the memorable winter of '77 and '78. He has allowed the Rev. W. Herbert Burk to publish these valuable records in the Washington Chapel *Chronicle*, the monthly paper published in the interest of Valley Forge and the Washington Memorial Chapel.

THE MORRILL MEMORIAL ORGAN.

MANY will be interested in knowing that something over $5,500 has thus far been raised for the purchase of the Morrill memorial organ at Christ Church, Hudson, N. Y. Dr. Riley, the rector of the parish, has been ill but is now convalescent.

BISHOP BRENT AT HEAD OF OPIUM CONFERENCE.

AN ASSOCIATED PRESS cablegram printed in the daily papers says:

SHANGHAI, Feb. 1.—Bishop C. H. Brent of the Philippines, who heads the American delegation to the international opium conference and who was chosen as permanent chairman of the conference at its opening session this morning, said, in taking the chair, that the commission had to deal with a problem which required courage and sincerity in its treatment. All great problems passed through two stages. The first of these, the emotional stage, was sometimes more independent of the facts than the occasion warranted and found expression in agitation. This stage had been passed by those who were anxious to see the suppression of opium and they had reached the second stage, that of scientific analysis of the facts. Bishop Brent reminded the delegates that they must do their utmost for the credit of their respective countries and the benefit of mankind.

OBSERVANCE OF ST. CHARLES' DAY AT PHILADELPHIA.

ST. CHARLES' DAY was observed on Saturday last in a number of Philadelphia churches. The members of the Society of St. Charles attended a corporate celebration of the Holy Communion in the Church of the Ascension (the Rev. G. Woolsey Hodge, rector), at 7 A.M. A High Celebration was held at the Church of the Transfiguration (the Rev. H. H. P. Roche, rector) in honor of the martyr-king at 9 A.M. At the latter service the epistle and gospel for St. Charles' day, from the Prayer Book of the Church of England of the year 1850, were used. The prior of the Society of St. Charles presided at the organ. Special prayers were used in many other churches.

ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.
RICHARD H. NELSON, D.D., Bp. Coadj.

Opening of St. Mark's Chapel, Albany—Year-Book of St. Peter's Church, Albany—Meeting of Ogdensburgh Archdeaconry.

ST MARK'S CHAPEL of St. Paul's Church, Albany, was formally opened Sunday, January 24th, at 4:30 P.M., with special services, conducted by the Rev. Roelif H. Brooks, rector of St. Paul's Church. The sermon was preached by Bishop Nelson. The chapel is being maintained by St. Paul's chapter of the Brotherhood of St. Andrew and is the only religious organization in the immediate vicitiy.

THE YEAR BOOK of St. Peter's Church, Albany, shows very satisfactory results during the past year. It reports 672 families and parts of families, with 1,795 individuals, 955 being confirmed members. The offerings for the parish amounted to $18,698.14; for diocesan objects, $1,518.40; and for general missions, $1,429.93.

THE ANNUAL missionary service for the Sunday schools of Albany was held in St. Paul's Church, Sunday afternoon, January 17th, at 4 o'clock. The Rev. B. W. R. Tayler, D.D., rector of St. George's Church, Schenectady, delivered the address.

THE WINTER convocation of the Archdeaconry of Ogdensburg was held in St. Mark's Church, Malone, January 19th and 20th. The first day there was a missionary service at 8 P. M. The speaker of the evening was the Rev. Charles M. Nickerson, D.D., of Lansingburgh, N. Y. The business meeting was called to order by the Ven. W. H. Larom. After the transaction of business the Rev. Charles M. Nickerson, D.D., made an address on "The Emmanuel Movement and Christian Science." Appropriate resolutions were adopted on the near approach of the fortieth anniversary of Bishop Doane and Convocation adjourned to meet at Saranac Lake next June.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

The New Chapel at Pomfret School—The Church Ahead in Stamford—Personal and Other Notes.

THE NEW CHAPEL of Pomfret School is to be consecrated on the Fifth Sunday after Easter, May 16th, by Bishop Brewster. It is built in memory of George Newhall Clark, who graduated from the school in 1904, and who was a member of the Junior class of Harvard University at the time of his death.

THE CANVASS of Stamford by the Connecticut Bible Society shows the Church to be ahead of any of the denominations. There are 915 families and 4,345 persons. There are also 19 families of the Greek Church, with 98 persons.

MR. WILLIAM N. CARLTON, for some years librarian of Trinity College, will sever his relations with that institution at the close of the academic year. He will go to Chicago as the head librarian of the Newberry Library.

AFTER a special Evensong on January 26th, twelve probationers and one associate were admitted to membership in the newly formed branch of the Girls' Friendly Society, at Grace Church, Stafford Springs. The Rev. Charles E. Hill of All Saints' Church, Springfield, Mass., was the preacher.

DULUTH.

J. D. MORRISON, D.D., LL.D., Bishop.

Progress of the Diocese.

SINCE 1897, when the district received its first Bishop, twenty-six new churches and eleven parsonages have been built. The endowment of the episcopate fund, which then amounted to $15,000, has been raised to more than $50,000, and the income of one-third of the Minnesota Church Foundation Fund has been secured to the diocese.

HARRISBURG.

JAMES H. DARLINGTON, D.D., Ph.D., Bishop.

Annual Dinner and Winter Meeting of Williamsport Archdeaconry—Minor Mention.

THE FOURTH annual Churchmen's dinner of the Archdeaconry of Williamsport was held in the Park Hotel, Williamsport, on the evening of January 25th. It was attended by about three hundred men. Addresses were made on the "Law of the Tithe" by Mr. C. La Rue Munson of Williamsport, on the "Proper Use of Music in the Church" by Mr. Morris Earle of Philadelphia, on "Has the Church any Political Responsibilities?" by Mr. A. S. Goldsborough of Baltimore, and by Bishop Darlington on "The Diocese.—THE WINTER SESSION of the Archdeaconry of Williamsport was held in Trinity Church, Williamsport, on January 26th. The special features of the occasion were papers read by the Rev. W. Northey Jones on "Justification by Faith," and by the Rev. James C. Quinn, D.D., on the "Emmanuel Movement." Missionary addresses were made at the evening service by the Rev. F. N. Hinkel, the Rev. John Hewitt, and the Bishop.

AT ANTRIM, a coal mining town in the northern part of the diocese, a room has been fitted up as a reading and game room for men and boys. The room is kept open every week evening and is attended by from fifty to sixty men and boys.

IDAHO.

JAMES B. FUNSTEN, D.D., Miss. Bp.

Money Raised Under Difficulties.

ST. JAMES' CHURCH, Payette, tendered a reception to Bishop Funsten on January 25th in the rectory recently erected. The new rectory is the finest, with one exception, in the diocese, and has all the latest conveniences. The men of the church secured the subscriptions and collected the money, also signed the notes for the loan, which is quite a small one. When the fact is made known that Payette is a city of 3,000 people, with thirteen religious bodies, it will be readily understood that raising money is no easy matter, and out of a communicant list of thirty nearly one-third are children. The men have been most loyal to their rector in his support. A chapter of the Junior Brotherhood of St. Andrew, a cadet corps, Girls' Friendly Society, and Junior Guild have been organized during the last fifteen months.

INDIANAPOLIS.

JOSEPH M. FRANCIS, D.D., Bishop.

Meeting of the See City Clericus.

THE JANUARY meeting of the Indianapolis Clericus was largely attended. Two new members were elected, the Rev. William Burroughs of Bloomington, Ind., and the Rev. J. E. Revington-Jones, lately from Port Hope, Ont., but now located at Columbus, Ind.

DIDN'T KNOW

Coffee Was the Cause

Many daily habits, particularly of eating and drinking, are formed by following our elders.

In this way ill health is often fastened upon children. A Ga. lady says:

"I had been allowed to drink coffee ever since I can remember, but even as a child I had a weak stomach which frequently refused to retain food.

"The taste of coffee was in my mouth all the time and was, as I found out later, the cause of the stomach rebelling against food.

"I now see that it was only from following the example of my elders that I formed and continued the miserable habit of drinking coffee. My digestion remained poor, nerves unstrung, frequent headache, and yet I did not suspect the true cause.

"Another trouble was a bad, muddy complexion, for which I spent time and money for creams, massaging, etc., without any results.

"After I was married I was asked to try Postum, and would you believe it, I, an old coffee toper, took to Postum from the very first. We made it right—according to directions on the pkg., and it had a most delicate flavor and I at once quit coffee, with the happiest results.

"I now have a perfectly clear, smooth skin, fine digestion, and haven't had a headache in over two years."

"There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Mason & Hamlin

Powerful reed organs for churches, chapels, etc., afford music rivaling that of the pipe organ for impressiveness, brilliancy and range of expression, and sonority of tones. For illustrated catalog write, MASON & HAMLIN CO., BOSTON. Department Q

FINANCIAL HELP

FOR LADIES' AID SOCIETIES

A simple plan that will bring many dollars to your treasury will be fully explained by addressing Mr. R. T. Eaton, 221 Spring St., New York City

FLORIDA

CUBA—NASSAU

Quickly and comfortably reached if you take the

Dixie Flyer

A solid vestibuled train operated the year round between Chicago and Jacksonville. Leaves Chicago over C. & E. I. (La Salle St. Station) daily, 10.05 p. m., and arrives Jacksonville second morning 8.00 o'clock. Carries Pullman Drawing Room Sleepers, Dining Car, Day Coach, Baggage and Mail Car. A la carte plan on Dining Car. Cuisine the best. Stop-overs allowed on Winter Tourist tickets in both directions.

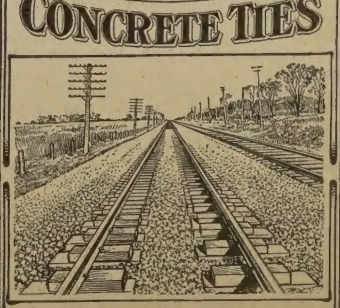
The route of this famous train is via Evansville, Nashville, Chattanooga and Atlanta, over the historic

Nashville, Chattanooga & St. Louis Railway

Write for booklet, "Winter in Dixie Land"— mailed free.

D. J. MULLANEY, Northern Passenger Agent 350 Marquette Building, Chicago

THE CHICAGO & ALTON USES CONCRETE TIES



They can't rot or get out of line. They are another illustration that

"THE ONLY WAY"

is ever mindful of the safety and comfort of its patrons. Perfect passenger service between CHICAGO, ST. LOUIS, KANSAS CITY and points beyond.

GEORGE J. CHARLTON, General Passenger Agent, Chicago, Ill.

IOWA.

T. N. MORRISON, D.D., Bishop.

Sessions of Muscatine and Waverly Deaneries — Progress of the Episcopal Endowment Fund—Notes.

THE MUSCATINE DEANERY met recently at Christ Church, Burlington. Features were a paper read by the Rev. W. G. Hengen on "My Parish Difficulties"; the sermon of the Rev. Webster Hakes; a paper on "A Plan for Sunday School Teachers," read before the Sunday School Institute by Mrs. A. C. Cole of Lyons, and addresses by the Rev. W. F. Dawson and Major Samuel Mahon.—THE WAVERLY DEANERY met on January 20th and 21st at Christ Church, Waterloo. Addresses on "The Ideal Parish" in its different aspects were made by Bishop Morrison, the Rev. C. J. Shutt, and the Rev. A. C. Kaye. At the "quiet hour" for the clergy, the Bishop made a helpful address on "The Attitude of the Clergy Toward Modern Theology."

A REPORT on the Episcopate Endowment Fund was made a short time ago in Davenport. Dean Sage stated that up to January 6th $35,000 had been received in cash and pledges from 33 parishes and missions visited. Since this meeting the fund has been increased to $40,000.

THE REV. A. I. E. BOSS, rector of Trinity Church, Muscatine, was united in marriage on January 19th, at the Cathedral, with Miss Caroline Metzger of Muscatine, the Bishop officiating.

KENTUCKY.

CHAS. E. WOODCOCK, D.D., Bishop.

Personal Mention.

MISS MARY P. SHELBY, the efficient matron of the Orphanage of the Good Shepherd, has resigned on account of ill health. For more than thirty years this institution had been in charge of the Sisters of St. Martha, but when by reason of the infirmities of age they were compelled to abandon the work, Miss Shelby's services were secured, and for the past two years she has done much to further the interests of the orphanage. Mr. and Mrs. S. T. Copeland are temporarily in charge.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Lenten Preachers at St. Paul's, Boston—New St. Peter's Parish House, Jamaica Plain, Dedicated—Personal Mention.

THE FOLLOWING list of preachers at the noon-day Lenten services at St. Paul's Church, Boston, has been arranged:

Ash Wednesday, Rev. Wm. Howard Falkner, rector; February 25th, Rev. Alexander Mann, D.D., Trinity Church, Boston; February 26th, Rev. Dr. van Allen, Church of the Advent, Boston; February 27th, Rev. F. P. Johnson, curate, St. Paul's Boston; March 1st to 6th, the Bishop of Maine; March 8th, the Bishop of Rhode Island; March 9th to 12th, Very Rev. George Hodges, D.D., D.C.L., Dean of the Episcopal Theological School, Cambridge; March 13th, Rev. Percy Gordon, Grace Church, New Bedford, Mass.; March 15th to 17th, Rt. Rev. Frederick Courtney, D.D., D.C.L., St. James' Church, New York; March 18th to 20th, Rev. James E. Freeman, St. Andrew's Church, Yonkers, N. Y.; March 22d to 26th, Rev. Charles C. Pierce, D.D., St. Matthew's Church, Philadelphia; March 27th. Rev. Sherrard Billings, Groton School, Groton, Mass.; March 29th, to 31st, Rev. C. Campbell Walker, St. Ann's Church, Brooklyn, N. Y.; April 1st to 3d, Rev. Charles Lewis Slattery, D.D., Christ Church, Springfield, Mass.; April 5th to 10th, Rev. Wm. H. Falkner, St. Paul's, Boston, Mass.

THE NEW parish house of St. Peter's, Jamaica Plain, Boston, was formally dedicated on January 26th. Addresses were made by Bishop Lawrence, Archdeacon Babcock, the Rev. Frederick B. Allen, the Rev. Thomas Campbell (rector of St. John's), the Rev. Edward E. Atkinson, a former rector of the parish, and the Rev. Carroll Perry, the present rector. The parish house has been erected to the memory of George O. Currier, Jr., by his family and friends.

BISHOP WORRELL of Nova Scotia was a recent visitor to Boston and preached at Emmanuel Church and the Church of the Advent. He attributes the slow growth of the Church in his province to the fact that so many persons are leaving the province for the undeveloped lands of the West.

A RECENT visitor to Boston was the Rev. Dr. Irvine H. Correll, who has spent much of his life as a missionary in Japan. He is regarded as a polished Japanese scholar. He preached at two services at St. Stephen's Church on Sunday, January 31st.

MILWAUKEE.

WM. WALTER WEBB, D.D., Bishop.

Progress of St. Peter's, West Allis—Funeral of J. M. Bostwick, Janesville—La Crosse Convocation—Other Items.

ST. PETER'S CHURCH, West Allis (Rev. Samuel W. Day, priest in charge), was recently raised sufficiently to allow of the lower story being fitted up and used as a guild hall. The cost was about $700. On February 3d the room was opened for use. Considerable money is on hand for the building of a vicarage, which it is hoped will be erected in the near future.

THE BURIAL at Janesville last week of the late J. M. Bostwick was the occasion of such a popular demonstration as one seldom sees at the funeral of a private person. Mr. Bostwick was a pioneer resident of Janesville, and for many years past had been recognized as first among its citizens in worth and in public spirit. By proclamation of the mayor, all places of business were closed at the time

CHILD SAVED

By Simple Change to Right Food

When a little human machine (or a large one) goes wrong, nothing is so important as the selection of food which will bring it around again.

"The Doctor, and I also," writes an Ills. woman, "consider that we owe the life of my little four-year-old niece to Grape-Nuts food.

"From the time of her birth her stomach was so weak she could not digest milk or any food we could think of, although we tried about all the Infant Foods known. The doctor gave me no hope—called the trouble intestinal consumption.

"At 18 months the child could barely sit alone, her body was so weak, and her brain did not seem to be properly developed.

"One day, having some trouble with my stomach, I brought home a package of Grape-Nuts and started to use it. The thought came to me that a very little of the food made soft in some cream might be good for the little one.

"I gave her some Grape-Nuts thus prepared and she soon became so fond of it that she would reach out her little thin hands and cry at the sight of a saucer with a spoon in it.

"She ate Grape-Nuts not only in the morning, but at night also, and since the first has never missed a day. She is now, at four years, a strong, healthy child with a good, straight back, fine bones, and firm muscles. Her mind is bright also.

"We stopped all medicine, so we know that it was Grape-Nuts and not medicines that saved her."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Valuable handbooks for the clergy, published by the Clerical Union, D. M. C. P.

A COMMENTARY ON OCCASIONAL OFFICES

The Offices of Baptism, Matrimony, Penance, Com. of the Sick, and Anointing of the Sick; complete ceremonial directions, doctrinal and practical notes.

"The clergy will find so much that is helpful in the directions for each of these offices that they cannot fail to find the book a useful guide." *Liv. Ch.*

Cr. 8vo. cl. xi-288 pp., $1.60 net, by mail $1.72

The Ceremonies of the Mass

"The best guide to follow in the celebration of the holy Eucharist." *Liv. Ch.*

Cr. 8vo. cl. lxvi-370 pp., $2.00 net, by mail $2.12

LONGMANS, GREEN & CO., 91, 5th Ave., NEW YORK

A Plain Te Deum

Anthem; Full Harmony, no repetitions. "Just the thing for amateur and vested choirs." "Melodious, without undue elaboration." 5 copies 25 cts.

CHAS. D. KELLOGG

105 East 22nd Street New York City

CHURCH FURNITURE

ALTARS, CARVINGS, PEWS, ETC.

American Seating Co. 215 Wabash Ave. Chicago, Ill.

MONUMENTS

SEND FOR FREE BOOKLET

Celtic Crosses a Specialty

CHAS. G. BLAKE & CO.

720 Woman's Temple, CHICAGO.

RENT A SAFE

IN THE VAULTS OF THE

FIDELITY SAFE DEPOSIT CO.

Where your valuables may be kept under lock and key while accessible at any time between the hours of 8:30 A. M. and 5 P. M.

These vaults withstood the great Chicago fire October 9, 1871, saving millions.

Boxes all prices, according to size and location.

FIDELITY SAFE DEPOSIT CO. 147 Randolph St., Chicago

Stories of Great

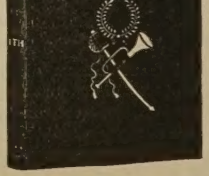
National Songs

By COLONEL NICHOLAS SMITH

12mo Cloth, Gilt Top, Illustrated, $1.00 net; Postage 10 cents

BEING a complete and comprehensive account of the origin and influence of the National songs and battle hymns.

Colonel Smith has placed every patriotic American under obligations to him for compiling this excellent work, which throws light upon each of the celebrated airs associated with our national sentiments and traditions. On the list of anthems of which he treats are: "Yankee Doodle," "Hail Columbia," "Star Spangled Banner," "Battle Hymn of the Republic," "Columbia, the Gem of the Ocean," "My country, 'tis of Thee," "Dixie," and many others. Besides our American national songs, Col. Smith also touches upon those of England, France, Germany, and Spain. This volume should be placed upon the shelves of every American library in order that future generations may be made familiar not only with the exquisite airs themselves, but also with the circumstances under which they are produced.—*Atlanta (Ga.) Constitution.*



THE YOUNG CHURCHMAN CO.

MILWAUKEE, WIS.

of the funeral, and the long procession to the cemetery made its way through throngs of sorrowing people who lined the street on both sideds, and between rows of closed stores. It was a magnificent tribute to good citizenship. Mr. Bostwick was a parishioner and frequent benefactor of Christ Church, and the funeral service was read by the rector of that parish, the Rev. John McKinney.

THE EPIPHANY-TIDE meeting of La Crosse Convocation was held in the parish of Christ Church, Chippewa Falls, January 25th to 27th. The programme included daily celebrations of the Holy Communion, a full round of the daily offices, as well as a missionary mass meeting. The Rev. Carl Moller, dean, read a paper on the Emmanuel Movement, which provoked considerable discussion. The rector, wardens, and vestrymen of Christ Church gave a banquet in the Masonic hall to the Bishop and members from out of the city, at which one of the chief addresses was given by the Rev. Irving P. Johnson, rector of Gethsemane Church, Minneapolis.

DEAN DELANY has returned to his work at the Cathedral after an absence of some two weeks spent in Atlantic City, N. J., following upon an illness from a severe case of the grip. He returns in restored health and vigor.

THE REV. FATHER OFFICER, O.H.C., will begin an eight-day mission, children's mission services and adult conferences at St. Paul's, Hudson, on February 14th.

MISS ELLEN (NELLIE) TAYLOR died on Friday, January 29th, at the home of Mrs. C. B. Whittemore, Milwaukee. She was for many years a devoted member of All Saints' Cathedral, and until recently, branch secretary of the G. F. S. She leaves three sisters and many devoted friends. The funeral took place on February 1st, interment being at Forest Home Cemetery.

MINNESOTA.

S. C. EDSALL, D.D., Bishop.

Dedication of St. Paul's Church, Minneapolis —Missionary Rally—Informal Meeting of St. Paul and Winona Deaneries—Meeting of Woman's Auxiliary.

ON JANUARY 24th the Bishop of the diocese preached and formally dedicated the enlarged St. Paul's Church, Minneapolis. An account of the improvements appeared in THE LIVING CHURCH when the first services were held in the enlarged church in the early fall.

MOST OF THE parishes, the clergy, and choirs united in a missionary rally in St. Paul's Church, Minneapolis, on Sunday evening, January 24th, on behalf of Church extension in the city. The sermon was preached by the Rev. Theodore Sedgwick and addresses were made by the Bishop and the Rev. Messrs. A. H. Lealtad in the interests of the colored work, John V. Alfvegren in behalf of the Swedish work, and A. G. White on behalf of the general missionary work in the city. The church was crowded to the doors.

AN INFORMAL meeting of the St. Paul and Winona deaneries was held at St. Luke's Church, Hastings, on January 27th. The subject for consideration was the need of increased episcopal supervision, and the form it should take—Coadjutor or division between St. Paul and Minneapolis. All agreed that the diocese had never been administered more vigorously than at the present time.

THE MID-WINTER meeting of the Woman's Auxiliary of the diocese was held in the Church of the Ascension, St. Paul, on January 27th. Addresses were made by Dr. Ella Ogden, a former missionary in India under the American Board, who later, on her return to this country, was confirmed by Bishop Gilbert and is now doing excellent work in Detroit in the diocese of Duluth; Mrs. Gesner, and the Bishop. A committee reported in favor of making some suitable memorial in memory of the late Miss Sybil Carter.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., LL.D., Bishop.

Session of New Brunswick Convocation.

THE REGULAR meeting of the Convocation of New Brunswick was held in Christ Church, South Amboy, on January 26th. The treasurer's report showed a financial deficit, and the names of the delinquent parishes were publicly read. The Associate Mission reported special gain and progress, and plans for entirely new ventures. An important discussion was opened by the Rev. Ralph B. Pomeroy of Princeton on "The Relation of the Church to Social Institutions," and a number of men spoke on the theme. A missionary service at night closed the proceedings.

OHIO.

WM. A. LEONARD, D.D., Bishop.

Centennial Anniversary Sermons at the Cathedral—Notes.

AT TRINITY CATHEDRAL, Cleveland, a series of "Centennial sermons" is being delivered at the present time by special preachers. It is planned that through these sermons five of the great master spirits of the last century will afford the opportunity for an interpretation of the relationship of music, poetry, liberty, statesmanship, and science to the religion of the Incarnation.

ON JANUARY 8th the vestry of Christ Church, Warren, held a meeting and appointed a committee to draft resolutions of regret at the departure of their rector, the Rev. Henry E. Cooke, who has accepted the office of financial secretary of the Bishop Leonard Episcpate Endowment Fund, as already noted in these columns. At the same meeting the Rev. Mr. Cooke was the recipient of a handsome oil painting, the gift of his parishioners. He held his last service at Warren on Sunday, January 31st, and the following day assumed the duties of his new position, making his home in Cleveland.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Distinguished Clerical Visitors in the Metropolis—In Aid of Negro Education —Notes.

THE BISHOP of Nevada, the Bishop of Duluth, the Rev. Frank Du Moulin, LL.D., Dean of the Cathedral at Cleveland, Ohio, the Rev. Wm. F. Peirce, D.D., president of Kenyon College, Gambier, O., and Bishop Coadjutor Parker of New Hampshire have been in Philadelphia during the past week, officiating in different churches.

A MEETING was held on the afternoon of January 27th in the parish house of Holy Trinity Church in the interests of the Downingtown Industrial and Agricultural School, which is for the moral and industrial improvement and uplift of the negro youth of Philadelphia and vicinity. The Rev. Dr. Richardson, rector of St. James' Church, pre-

Schools of Theology

NEW YORK

The General Theological Seminary
CHELSEA SQUARE, NEW YORK.

The next Academic Year will begin the first Ember Day in September.

Special Students admitted and Graduate course for Graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from THE VERY REV. WILFORD L. ROBBINS, D.D., LL.D., Dean.

Schools for Boys

INDIANA

HOWE SCHOOL
A thorough preparatory School for a limited number of well-bred boys. For illustrated circulars address
Rev. J. H. McKENZIE, Box K, Lima, Ind.

WISCONSIN

Racine College Grammar School
"The school that makes manly boys." Graduates enter any university. Diploma admits to Universities of Michigan and Wisconsin. Address,
Rev. W. F. SHERO, Ph.D., Warden, Racine, Wis.

Colleges and Schools for Girls

CANADA

Bishop Bethune College,
OSHAWA, ONT.
In care of the Sisters of St. John the Divine.
For terms and particulars apply to
THE SISTER-IN-CHARGE

ILLINOIS

ST. MARY'S SCHOOL
KNOXVILLE, ILLINOIS
For Girls and Young Ladies
Preparatory and higher education in what chiefly concerns "the perfect woman nobly planned." Twenty states represented among its officers and students. Alumnae resident in almost every country of the world.
Rev. C. W. Leffingwell, D.D., Rector and Founder (1868)
Miss Emma Pease Howard, Principal

WATERMAN HALL
The Chicago Diocesan School for Girls
SYCAMORE, ILLINOIS
The Twentieth Year began September, 1908. Preparatory, Academic, College Preparatory and Special Course. The RT. REV. CHARLES P. ANDERSON, D.D., President of the Board of Trustees.
Address, Rev. B. F. FLEETWOOD, D.D., Rector.

NEW HAMPSHIRE

St. Mary's Diocesan School FOR GIRLS
Concord, N. H. A home school in pleasant surroundings. College preparatory and general courses. Careful attention to individual needs. A new and attractive gymnasium. Ample grounds for outdoor sports. Tuition $60. Opened September 15, 1908.
Miss ISABEL M. PARKS, Principal.

NEW YORK

Saint Gabriel's School
PEEKSKILL-ON-HUDSON, N. Y.
BOARDING SCHOOL FOR GIRLS
Under the charge of the Sisters of St. Mary. College Preparatory and General Courses. Extensive recreation grounds. Special attention given to young children. For catalogue address
THE SISTER SUPERIOR.

SISTERS OF ST. MARY

Saint Katharine's School for Girls
Davenport, Iowa
Academic, preparatory, and primary grades. Certificate accepted by Eastern colleges. Special advantages in Music, Art, Domestic Science, and Gymnasium. Address, THE SISTER SUPERIOR.

KEMPER HALL, Kenosha, Wis.
A School for Girls under the care of the Sisters of St. Mary. The Thirty-ninth Year opened in September, 1908. References: Rt. Rev. W. W. Webb, D.D., Milwaukee; Rt. Rev. C. P. Anderson, D.D., Chicago; Charles F. Hibbard, Esq., Milwaukee; David B. Lyman, Esq., Chicago. Address THE MOTHER SUPERIOR.

sided and with the Rev. Dr. Tomkins and others made addresses.

THE REV. N. DUNHAM VAN SYCKEL, vicar of St. Michael's Chapel, Nineteenth and Lombard Streets, Philadelphia, and for more than fourteen years an assistant at St. Mark's Church, under the Rev. Dr. Mortimer, has resigned, owing to ill health, and left New York on the steamer *Arabic* on Thursday, February 4th, for an extended trip through Italy, Egypt, and the East. He went to St. Mark's fourteen years ago from the South and has greatly endeared himself to the people of the parish.

UNDER the will of the late Elizabeth Morris the Deaconess' Home and the Episcopal Hospital, Philadelphia, each receive legacies.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Rector Instituted at Grace Church, Pittsburgh

ON JANUARY 29th the Rev. John R. Pickells was instituted into the rectorship of Grace Church, Pittsburgh, by the Bishop.

SOUTHERN VIRGINIA.

A. M. RANDOLPH, D.D., LL.D., Bishop.
B. D. TUCKER, D.D., Bp. Coadj.

Arrangements for Lent at Norfolk.

THE CLERGY and B. S. A. of Norfolk are arranging for mid-day services during Lent in the down-town section of the city.

WASHINGTON.

Diocesan Notes of Interest.

THE BISHOP has reappointed the old board of Examining Chaplains: Rev. Dr. W. L. Devries (Pres.), Rev. Geo. F. Dudley (Sec.), Rev. G. S. Dunlop, Rev. F. B. Howden, Rev. Dr. G. H. McGrew, and Rev. C. S. Abbott.

THE Standing Committee at a recent meeting elected the Rev. Roland Cotton Smith, D.D., to membership in place of the Bishop of the diocese, whose resignation went into effect at his consecration.

THERE WAS a great diplomatic meeting at the White House just prior to the consecration of the Bishop, and one of the visitors earnestly engaged the Bishop-elect in conversation about the Cathedral. He seemed pleased with the national idea of the proposed Cathedral and was particular to get all the information he could about it. Fortunately he was in the right hands. Among the letters of congratulation early received by the Bishop was one from this same gentleman, recalling the pleasant chat about the Cathedral and enclosing his check for $1,000 for the great work.

THE REV. CHARLES H. HOLMEAD, curate for the past two years under the Bishop while he was rector of St. Paul's, has agreed to act as priest in charge for the present.

THE REV. W. L. KINSOLVING is visiting in Washington at 808 Riggs Place, N. W.

WESTERN MICHIGAN.

GEO. D. GILLESPIE, D.D., Bishop.
J. N. MCCORMICK, D.D., Bp. Coadj.

Sunday School Rally at Grand Rapids — Personal.

THE ANNUAL Sunday school rally on the Second Sunday after the Epiphany was observed in Grand Rapids at Grace Church. The choirs of Grace Church and St. Mark's were combined, making 100 voices. Stirring addresses were made by Bishop McCormick and the Rev. L. R. Vercoe.

THE REV. C. J. DE COUX of Niles will be *locum tenens* of St. Paul's, Muskegon, while the rector, the Rev. William Galpin, is absent during February for a three weeks' vacation.

CANADA.

Items of News from the Various Dioceses.

Diocese of Toronto.

QUITE a number of the clergy were present at All Saints' schoolroom, Toronto, on the evening of January 22d, on the occasion of the reception to the new rector, the Rev. W. J. Southam, and his wife.—MANY touching references were made in the city churches to the death of the Archbishop, at Evensong, January 24th, the day on which he died.

Diocese of Ottawa.

A BRANCH of the Laymen's Missionary Movement has been formed in the parish of All Saints', Ottawa, and it is hoped to be able to raise $3,000 during the coming year.

Diocese of Ontario.

SERMONS in aid of domestic missions were given in St. George's Cathedral, Kingston, January 17th.—A NEW CHURCH is about to be built at Point Ann.—A PAIR of brass altar vases have been presented to Christ Church, Burritt's Rapids, in memory of the late Mr. de Pencier.

Diocese of Niagara.

THE VEN. ARCHDEACON FORNERET, who had to undergo an operation in the hospital at Hamilton in the beginning of January, is recovering.—THE SPECIAL services in St. Mark's Church, Orangeville, during the third week of January were very well attended, and seem to have done much good.

Diocese of Rupert's Land.

AT THE MEETING in the parish of Holy Trinity, Winnipeg, January 14th, of the Anglican Sunday School Association (Archdeacon Fortin presiding), the reports read showed a very successful year's work.—THE BURSAR of St. John's College, the Rev. Canon Burnham, is very ill.—DYNEVOR Indian Hospital will in future be managed by a committee of the diocesan board of the Woman's Auxiliary, assisted by an advisory board consisting of Archbishop Matheson and clerical and lay members.

BOOKS FOR LENT

THE CURE OF SOULS

By REV. W. H. MILTON, D.D. Introduction by BISHOP RANDOLPH. 12mo, cloth, $1.00 net. Postage, 10 cents.

A little book of short sermons, preached originally in Lent, and admirably adapted for reading in that or any other season. The theme is the dealing of Christ with the individual. Each of the sermons treats of a disciple whose temperament and temptations the Master took into account.—*The Cambridge Tribune.*

THROUGH THE FORTY DAYS

Addresses for Lenten Reading. By REV. A. W. SNYDER, author of *The Chief Things, The Chief Days,* etc. 12mo, cloth, $1.00 net. Postage, 10 cents.

This little book would be a boon to the lay-reader, or the overworked preacher; indeed, it would be a profitable exercise for any one to read one of the addresses as a part of his daily devotion during Lent.—*Diocesan Paper of Long Island.*

A PRIEST TO THE TEMPLE

By G. HERBERT. Introduction and Notes by the BISHOP OF NORTH CAROLINA. 12mo, cloth, 75 cents. Postage, 8 cents.

This old but ever new book, saintly in its essence, its manifestation of its highest type of a spiritual life, is beyond criticism. If any parson, country or otherwise, does not know it, he ought to redeem his unknowingness without delay and read it till his mind is saturated with its contents.—*Pacific Churchman.*

SEND FOR OUR LENTEN CATALOGUE.

Thomas Whittaker, Inc.

2 and 3 Bible House - New York

MERIT and INTEGRITY have Sustained the High Reputation of

BORDEN'S EAGLE BRAND CONDENSED MILK

for **50** years

THE GUILD OF ALL SOULS

OBJECTS—1st. Intercessory Prayer: I, for the dying; II, for the repose of the Souls of Deceased Members, and all the Faithful Departed. 2nd. To provide furniture for burials, according to the use of the Catholic Church, so as to set forth the two great doctrines of the "Communion of Saints" and the "Resurrection of the Body." 3rd. The publication and distribution of literature pertaining to the Guild. The Guild consists of the members of the Anglican Church, and of Churches in open Communion with her. For further information address the secretary and treasurer,

MR. T. E. SMITH, Jr., Akron, Ohio.

THE WONDERBERRY

A Luscious Berry Ripening in Three Months from Seed.

Luther Burbank's Greatest Creation.

FRUIT blue-black like an enormous rich blueberry in looks and taste. Unsurpassed for eating raw, cooked, canned or preserved in any form. The greatest garden fruit ever introduced and equally valuable in hot, dry, cold or wet climates. Easiest plant in the world to grow succeeding anywhere and yielding great masses of rich fruit all summer and fall—and all winter in pots.—(As a pot plant it is both ornamental and useful.) The greatest boon to the family garden ever known. Everybody can and will grow it. We are the sole introducers in all parts of the world and offer thousands of dollars in cash prizes for which see Catalogue.

Seed 20c. per packet, **3** packets for **50c.,**

Also our **Great Catalogue** of Seeds, Bulbs, Plants and New Fruits for 1909, *free.*

JOHN LEWIS CHILDS, Floral Park, N. Y.

The Commonwealth of Man

By ROBERT AFTON HOLLAND, D.D., D.C.L. Cloth, $1.00 net. Postage 10 cts.

"The pen of the writer is keen and epigrammatic, and its defence of Church and State is a rather refreshing one after the mass of ill-digested socialism and agitation of labor which it is the fate of the present century to have to listen to.—*Hartford Courant.*

THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

STORIES OF GREAT NATIONAL SONGS. Comprising the National Songs of all Countries; also the Songs of the Civil War on both sides, giving accounts of origin, etc. By Col. Nicholas Smith. Price, $1.00 net. Postage 10 cts.

Published by
THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

It was before the day of . . . . SAPOLIO They used to say "Woman's work is never done."